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Professor Benjamin Jowett

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NEW YORK

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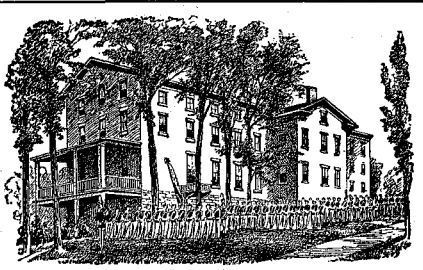

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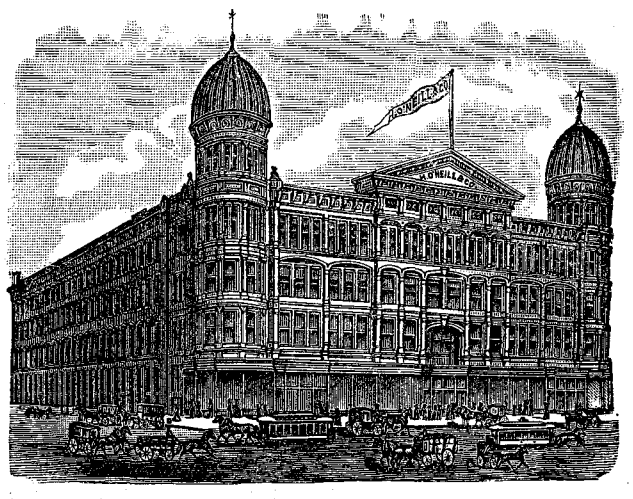

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Volume 48 For Week ending 9 September, 1893 Number 11

The Week

THE Senate debate upon the silver question last week was of an unusually high order. Senator Sherman's speech was incomparably the ablest that has been made by any advocate of unconditioned repeal. We have noted before that such men as Senator Lodge and Mr. Reed have refused to say that they believed with President Cleveland that the Sherman Act issues were responsible for the currency famine. Senator Sherman went further, and contended that the effect of these issues was precisely the opposite of that which President Cleveland assumed. His argument in brief was this:

"If the President had taken a broader view of the causes of the stringency, it would have been easy for him to explain it. It was due to the fact that we were called upon to pay our debts—debts payable in gold. England's losses in the Argentine Republic had to be made good, and she returned our securities and demanded the gold needed to save her own institutions from going down. Following the Argentine trouble the failures of the Australian banks came, and the same process of sending American securities home went on, and more gold was drawn from the United States. Other causes had combined to produce the existing trouble. At the time that these experiences were going on, Austria-Hungary, Roumania, and several other countries were changing from a paper and silver standard to a gold standard; they had made demands for gold through English bankers, and the latter had to sell American securities in order to get the gold. Something had been said about the loss upon bullion under the Act of 1890. The loss calculated upon the value of silver to-day was $22,345,000. It should be remembered that Treasury notes had been issued for 150,000,000 ounces of silver purchased to the amount of its cost, that no interest was paid upon these notes, and that they had been used by the people as current money. Suppose that this provision had not been made in 1890, we would have met difficulties in 1891–92 which would have staggered us much more than the passing breeze of the hour."

What Senator Sherman did not make clear was why he should agree with President Cleveland as to the remedy when he differed from him so absolutely as to the cause of our present troubles. At this point President Cleveland was logical, and Senator Sherman not. If, as President Cleveland says, the inflation of the currency is the cause of our trouble, then its contraction is the logical remedy. If, as Senator Sherman contends, inflation lessened our troubles, then contraction is not the remedy. Senator Sherman declared, indeed, that "if the purchase of 54,000,000 ounces of silver per year continue, the United States will eventually be brought to a single standard of silver." This, if true, furnishes a strong argument against the continuance of silver coinage, and therefore for the repeal of the Sherman Act; but coupled with Senator Sherman's interpretation of the present financial difficulties, it also calls for some provision for increasing the currency to meet the increasing demands of our own State and inter-State commerce, and to take the place of that currency which has been afforded by silver coinage, and, in the event of repeal, is to be no longer furnished.

❀

The speeches of Senators Gordon, Wolcott, and Vance were likewise notable. Senator Gordon, elected, like Senators Voorhees and Gorman, as an advocate of the free coinage of silver, announced that he, too, would vote for the Administration bill stopping all coinage of silver. His statement of his position was as follows: "If the friends of bimetallism (and this chamber does not contain one more consistent, ardent, and sincere than myself)—if the friends of bimetallism are strong enough to impose conditions upon the repealing bill, will not that same strength suffice to enact bimetallism in a separate bill? . . . The Sherman law, rightfully or wrongfully, justly or unjustly, in the public estimation has brought the chill, frozen the currents, and stilled the heart-throbs of trade. It is the murderer, guilty of the blood of public confidence, and ought to die." This speech aroused much bitter feeling among the silver men. Senator Vance declared that it was difficult for him to characterize in parliamentary language the professed friends of silver who voted for its complete demonetization, knowing the attitude of the Executive. He grouped these men together as the members of Congress who "declared that they loved silver money—bimetallism; therefore they slew it. They wanted both metals; therefore they abolished the one. They wanted gold and silver coined on terms of equality, according to their platform; and so they stopped coining silver. They desired to maintain the parity, but cut the only cord that held silver up, and permitted it to drop out of sight." Senator Wolcott spoke brilliantly in the same vein. The best part of his speech, however, was his argument against those who believed in bimetallism yet would vote with monometallists until international agreement was reached. "International agreement," he said, "must depend on the attitude of Great Britain. If, then, Great Britain consents to a double standard, they are bimetallists. If she adheres to gold, they are monometallists. The policy of Great Britain, which they are powerless to control, is the policy they advocate." "Even if it be true," he went on, "that our abandonment of silver would force other nations to adopt bimetallism, the plan is as if a protectionist should urge absolute free trade in order to force the permanent readoption of protection. If successful, the policy is destructive." It is, furthermore, he said, needless; for the United States adds to its own population a European nation every fifteen years, and without inflation can absorb in its own currency the entire silver product available for coinage. Since 1873 the amount of silver in the world has increased less than the amount of gold. Demonetization alone had depressed the value of silver, and remonetization would restore it.

❀

The Home Rule Bill finally passed the House of Com-

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mons on Friday night of last week, by a majority of thirty-four—the total vote being 301 to 267. Thus closes, after a discussion of nearly three months and the delivery of about fifteen hundred speeches, one of the most important legislative struggles of our times. The bill now goes to the House of Lords, and it is the general expectation that if that house throws the bill out, as it is almost beyond question that it will do, and if it also throws out subsequent Liberal legislation, an appeal will be made by the Ministry to the country. Upon the result of the general election to follow would depend the ultimate fate of the Home Rule measure. What the conduct of the House of Lords has been in a somewhat similar emergency—the passing of the great Reform Bill of 1832—will be found described in an article on another page. The scenes attending the final passage of the Home Rule Bill were stirring and dramatic. The speech of Mr. Gladstone on Tuesday, and the speeches of Mr. Morley, Mr. Chamberlain, and Mr. Balfour on Friday night, were fine examples of the different styles of oratory of these leaders, and were almost solemn in their impressiveness and earnestness. Mr. Gladstone drew historical parallels from the United States, Austria-Hungary, and Norway and Sweden to show that it was desirable to separate local from imperial government. He replied to the charges of coercion through closure by recounting the history of the eighty-two days spent in the discussion of the bill, and declaring that the reason why this time (which far exceeds any precedent) was necessary was because of the deliberate obstruction of the Opposition; in the second-reading stage, 459 speeches were made for the bill, 938 against it; the Opposition used 152 hours of the time spent in debate, the Government 57. Mr. Gladstone also remarked that, as regards the complaints of complexity, it should be said that it was not the complexity of the bill, but the complexity of the amendments, that consumed the time. In his peroration he said: "We deny that the brand of incapacity has been laid by the Almighty upon any particular branch of our race, when every other branch has displayed capability on the same subject, and has attained to success which is an example to the world. We have faith in national liberty, faith in its efficacy as an instrument of national education. We believe that the experience, widespread over the whole vast field, encourages us to our work at every point." Mr. Morley's address on Friday night was hardly less impressive. He referred to the opposition to Home Rule as "a lost cause;" while Mr. Chamberlain declared that, whether the bill returned to the House of Commons or not, he was convinced that the British people will give the policy embodied in it a death-blow at the first opportunity offered them.

❀

Two or three significant features have developed themselves in connection with the great conflict between the coal-owners and the coal-miners of the Midland counties of England which commenced on the 28th of July and is still in progress. At the time of writing, some 350,000 miners are still out, and the number of idle men has been brought up to fully half a million by the cessation of work at the blast furnaces and iron foundries, at the chemical works, and on the mineral branches of the three great trunk railways connecting the North of England and the Midlands with London. The most significant feature so far is the practical sympathy with the English miners shown by the miners of the great coal-producing countries of the Continent. The International Miners' Union has decided that pending the conflict in England no coal mined by union labor shall be allowed to be sent from Belgium, France, Germany, or Austria into England, or into markets of which England was in undisputed possession at the time the conflict began. The next feature of importance is the action of the Durham and Northumberland men. They are still feeling the results of recent unsuccessful strikes against reductions of wages, and at a ballot taken in these two counties the men declined to adhere to the general plan of campaign which was decided upon at the National Federation Conference at Birmingham held immediately previous to the lockout. At that Conference it was determined to call upon the North Country miners to ask for advances equal to the reductions they have suffered in the last two years. They were to present these demands as soon as the lockout in the Midlands began, and, if they were refused, the men were at once to tender notices terminating engagements and cease work as soon as these notices expired. This, however, the Northumberland and Durham men have refused to do, and their action seems wise in view of the collapse of the strike in South Wales, where the men took advantage of the scarcity of coal due to the conflict in the great Midland area, and demanded an increase of 20 per cent. in their wages. The later strike in South Wales must not be confused with the lockout in the Midlands. In Wales the men were demanding an increase; in the Midland coal-field the Federation men are resisting a proposed reduction of 25 per cent. One effect of the lockout, and of the utter and widespread disorganization of the English coal trade, has been the renewed efforts of the Labor party in the House of Commons to get the Eight-Hour Day Bill through its remaining stages. The bill was read a second time in May last by a majority of 79. Mr. Gladstone then spoke and voted for the measure, which is a private Member's bill. So far, however, he has not been able to give a day for the committee stage, and has declined to definitely promise a day for this purpose in the coming autumn session.

❀

The action of France with regard to Siam has again brought the Siamese question into prominence as an international matter. Not satisfied with the promptness of the Siamese Government (which has already meekly paid over to France a money indemnity of about $3,000,000 and has withdrawn its troops from the posts on the left bank of the Mekong River, as required to do by its acceptance of the French ultimatum), the French have made new and entirely unreasonable demands. Instead of on their part leaving, as they had agreed to do, the country on the right bank of the Mekong which they were holding as security for the payment by Siam of the indemnity, the French have called upon the Siamese Government to promise that all concessions for public works on the right bank of the Mekong shall hereafter be given to French subjects, and that all foreigners of other nations now serving in the Siamese navy shall be at once dismissed. If the Siamese agree to these new impositions, it would be hard to say in what respect the condition of their country will differ from what it would be if a French protectorate were formally established. There is no pretense by the French that the Siamese have not fully complied with the extremely hard conditions imposed upon them by the ultimatum as reparation for the very doubtful claims of injury advanced by the French in Siam. The new demands are based on nothing but cupidity. When the question was raised last week in the English Parliament as to whether the French were carrying out their assurances to the English Government, the reply was made that as yet the Government had no reason to doubt the sincerity of France's

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assurance that Siam's independence would be maintained. At the same time it is admitted that diplomatic negotiations relating to Siam have again begun at Paris between the English and French Governments. In a way, England is estopped from further interference in the quarrel between France and Siam by the fact that her original demands were only that British commercial interests should be protected, and that the territory on the left bank of the Mekong and north of the twenty-first parallel of latitude should be left in peace. Of course the observance of these conditions is quite compatible with the robbing of Siam by France in other parts of its territory. China has already shown signs of impatience at this continued French aggression; and, if it is pushed still further, it is more than probable that Great Britain will find a way to concern itself in the matter.

❀

The United States Commissioner of Patents last week denied the application of the authorities of South Carolina for the registry of the trade-mark used by the State Dispensary. It appears that the South Carolina Commissioners have received orders from other States, and even from Canada, for the liquors, the quality of which they guarantee. The application for the registry of the trade-mark was to prevent private dealers from using the State emblems, in order fraudulently to increase their own traffic. The Commissioner of Patents does not deny the right of a State to engage for profit in whatever business its people see fit, and instances the rights exercised by the French Government in the manufacture of tobacco, powder, firearms, tapestry, and porcelain, and those exercised by Belgium in the manufacture of guns for sale in the markets of the world. The power thus to engage in business is an inherent right of a State, and resides in each commonwealth of the American Union, inasmuch as it has not been surrendered to the Federal Government. But the Commissioner of Patents enters upon an examination of the South Carolina laws, and holds that the officials of that State are wrong in supposing that the Legislature authorized them to engage in the liquor traffic for any other purpose than its restriction to the narrowest possible bounds within the territory of South Carolina. The Commissioner not only refuses to register the trade-mark, but declares that the authorities of South Carolina have no authority to trade in liquors in other States.

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This decision is interesting rather because of its oddity than because of its importance. It was never expected that the State of South Carolina would conduct any considerable traffic beyond its own borders, and, indeed, the opponents of the law have been declaring that dealers outside of South Carolina were offering as good liquor at $1.50 a gallon as the State sold for $3 a gallon. In spite of the number of dispatches sent over the country as to the discovery of this and that defect in the framework of the new system, the reports which come from responsible sources in South Carolina are astonishingly favorable as to its moral effects. Not only do we learn from the Charleston "News and Courier" that there is thoroughly enforced prohibition in several counties, where the freeholders have refused to sign a petition for a dispensary, but the reports from the cities indicate that the amount of drinking has been greatly decreased. In the September number of the "North American Review" the Mayor of Aiken, who attacks the new system as a gross violation of the property rights of the liquor-dealers, admits that it "is not, however, totally bad." "There has been," he says, "a marked decrease in drunkenness since it went into operation. In the municipality of which the writer is the chief executive officer, the police have not made an arrest for drunkenness since July 1." Still more striking testimony is given by the correspondent of the New York "Evening Post" at Greenville, the third largest city in South Carolina. Here is the substance of his testimony regarding the effects of the new law:

"It was put in operation here only about six weeks ago. Seventeen saloons were closed at once; most of the proprietors lingered around for a while in the hope that the law would be declared unconstitutional, but they soon began to drop out to other States one by one, their bartenders going with them. . . . With the closing of the saloons came a decrease in the labors of the police. The City Clerk does not remember any other month when there was only one case of drunkenness before the Mayor. The police report less trouble with the negroes; they used to congregate in front of the saloons, particularly on Saturday evening, blocking the sidewalks and indulging in loud language. Now the negroes go home earlier, and the grocers report an increase in sales to this part of the population. It is also stated that a large number of habitual drinkers, especially young men, seemed to have dropped the habit to a great extent. There are now no lounging-places for the boys who go down town at night, except the drug-stores, where the sale of a few glasses of soda-water is not profitable enough to make the employers encourage these visits. Minors cannot purchase at the dispensary. The women, white and black alike, have welcomed the law as a most wholesome measure. Any wife, mother, or sister, any near relative, may go to the dispensary and ask that a certain man be refused when he applies for liquor, and he cannot thenceforth get it."

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The Bureau of Labor Statistics has recently made an exhaustive report on the condition of the tenement-houses of Boston. The report is exceptionally independent and thorough. Officially the tenement-houses are under the supervision of the Health Board and the Department of Buildings' Inspection. As the Bureau of Labor Statistics is independent of both, and in no way accountable for conditions which it reports, it has no object to serve beyond stating the facts as it finds them. The report made covers an investigation of all the rented dwellings in the city of Boston except lodging-houses and hotels. By Massachusetts statute a "tenement-house" is defined to be "a building which is occupied, or intended to be occupied, by more than three families living independently of one another, and doing their cooking upon the premises; or by more than two families above the second floor so living and cooking." From the report it appears that there are 36,220 rented houses in Boston, containing a population of 311,396. The total population at the time of the report is estimated to be 464,751. By this it appears that about two-thirds of the population of Boston live in rented dwellings. There are 210 houses in the city, according to this report, containing only one person to the house. From this the number runs up as high as 136 persons to the house. The report next deals with the tenement population in families, and includes in its "inside" sanitary criticisms of tenements such conditions as facilities for light, air, and ventilation. It is stated that of the 71,665 families in Boston occupying rented tenements, 12,018 live in tenements classed as "excellent" in regard to "outside" sanitary conditions; 29,095 in tenements classed as "good;" 22,126 in tenements classed as "fair;" and 37,613 in tenements classed as "poor or bad." The number of families living in tenements whose "inside" sanitary condition is classed as "poor or bad" as regards light and ventilation is 5,992, comprising 26,097 persons. Put in another way, the statistics show that the percentages for the entire city, which represent average conditions, indicate that of persons living in rented tenements about 12 in the 100 are found in tenements having "poor or bad" "outside" sanitary conditions; between 8 and 9 in the 100 in tenements "poor or bad" as to light,

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air, and ventilation; and between 12 and 13 in the 100 in tenements "poor or bad" with respect to cleanliness.

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When it comes to the minor statistics, which, after all, "convey more" to the average person, it is interesting to note that 583 families in Boston live in basements, and 688 in attics. There are 7,934 houses occupied by 10 persons and not over 15, and 4,051 houses by 15 persons and over. There are 152,404 males living in rented tenements, and 155,992 females. There are in Boston tenements 3,657 sleeping-rooms without outside windows. Out of 71,665 families living in tenements, only 18,476 have bath-rooms, while 53,189, comprising 228,680 persons, are without bath-rooms. The bath-room has become so distinctly a part of our idea of civilization in cities that this one fact may convey a more adequate notion of what tenement-house life means than the most appalling statistics of overcrowding. Another minor item from the report shows a curious side-light on the conditions of this life. It is this: "The fire-escapes to the tenements are frequently used as places of deposit for various household articles, which interfere with their effective use in case of need. These balconies and fire-escapes in many cases catch refuse and household filth thrown from the windows above, which is permitted to remain on them." A large part of the problem confronting modern altruism consists in finding out the exact facts of the life of those whom it is hoped to benefit. To this end such an accurate report as this of the Boston Bureau of Labor Statistics contributes in no small degree.

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The last two weeks will long be remembered for their repeated calamities and dreadful loss of life. The railway disasters on the Long Island and on the Boston and Albany Railroads cost each from fifteen to twenty lives, and each was attended with heartrending scenes of suffering. The investigation into the causes of the Long Island accident shows clearly that the signal was badly placed and that the operator or the engineer, or both, "took the chances" in allowing the second of the two trains to come on when the first had merely begun to move after a stoppage at the division line between the blocks. The moral obviously is that even a perfect system is safe only when signalmen and trainmen do their duty without the slightest deviation. And this leads us to say that we could have wished that the coroner's jury in this case had asked some such questions as these: What wages did the Long Island Railroad pay this signalman? What experience had he? What were his hours of work? What is the standard of intelligence required for those holding such responsible posts? Is it true that trains were run so close together that it was a common thing for the employees to "take chances" in order to keep the road open? We hear it stated by citizens who use the road that many of the signalmen are young and inexperienced, and that their pay is hardly better than that of a truckman. The traveling public is coming to understand that it is worth while to patronize those roads which exercise care in selecting and training their employees, and which pay wages enough to get good men.——As more accurate accounts are received of the destruction wrought by the hurricane of last week on our southeastern coast, the facts become more distressing. Savannah and Charleston underwent heavy losses, but the greatest disaster was at Port Royal, Helena Island, and the neighboring sea-islands. Here the deaths were numbered by hundreds, the victims being chiefly negroes, thousands of whom are now threatened by famine. Homes have been swept away in great numbers, and the rice and cotton crops are destroyed.

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President Harper, of the University of Chicago, in the current number of the "Forum," examines in detail statistics relating to the salaries of college presidents and professors. These statistics are from one hundred and twenty-four institutions. They show that in these colleges the salaries of the presidents range from $10,000 to $620, those of professors from $5,500 to $400, while three "colleges" report salaries of $200 each paid to tutors. Dr. Harper considers that it is right to take $1,470.54 as the actual average pay received by the men on whom rests the work of instruction in our colleges and universities. We are inclined to think that this average is lower than it should be, for it is at least doubtful whether it is fair to class among our institutions of "higher learning" those which pay their presidents $540 or their professors $400. Still, it must be admitted that the average salary is a low one. Dr. Harper makes it seem ludicrously low by comparing it with the pay of a "boss roller" in an iron-mill, which may amount to over $5,000. The blacksmiths, blowers, puddlers, and half a dozen other classes of workmen in the iron-mills rank in pay equal to the college professors. Of course these men are really very highly skilled, and are as far removed from the day-laborer as the professor is from the village school-teacher. On the other hand, the professor's reasonable needs are relatively high. It is certain that there is no class of workers which the community can less afford to underpay than that which leads the coming men of the race in the paths of wisdom and culture.

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GENERAL NEWS.—There has been one death from Asiatic cholera in Jersey City; there are also two or three cases which may have been cholera. The port of Grimsby, England, has been declared infected with cholera, and several deaths supposed to be from that disease have taken place there. The official reports in Russia state that there were between 1,000 and 1,500 deaths from cholera in the last week about which statistics were obtained.——The Nicaragua Canal Construction Company has been placed in the hands of a receiver upon the application of stockholders; the Company is unable to meet its floating debt.——The elections which have just taken place in Nicaragua resulted in a victory for the liberals; it is rumored that President Ezeta intends to surrender the Presidency to his brother, who is now Vice-President.——The Equitable Mortgage Company, one of the largest of the corporations engaged in lending money on Western mortgages, has gone into the hands of a receiver, with liabilities of between fifteen and twenty million dollars.——A hearing in the Clingman injunction suit regarding the opening on Sunday of the World's Fair was had in Chicago last week, and resulted, through the arbitrary action of Judge Goggin, in a postponement which will practically compel the Directors to keep the Fair open Sundays.——Dr. Oliver Wendell Holmes observed his eighty-fourth birthday on Tuesday of last week.——A dispatch from Paris says that in the second ballots in France on Sunday, 141 Republicans, 11 "Rallied," and 9 Conservatives were elected. The Republicans gained twenty seats. The Chamber will consist of 68 Conservatives and 513 Republicans of all shades, embracing 60 Socialists and 25 "Rallied" Conservatives.——The Rev. Mr. Swann, a missionary who has just returned from Ujiji, on the east shore of Tanganyika, says that it is impossible to doubt that Emin Pasha was murdered by Arabs in October last in the northeastern part of the Congo Free State.——Jerome Napoleon

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Bonaparte, grandnephew of Napoleon Bonaparte, died in Beverley, Md., on Monday night; he was the son of Jerome Bonaparte, who was married to Miss Patterson, of Baltimore, in 1803; Napoleon Bonaparte declared the marriage void in 1806, and made Jerome King of Westphalia.

Dr. Jowett

Matthew Arnold once described Cambridge as the university of men and Oxford as the university of movements; but to most Americans Oxford is associated with a peculiar ripeness of culture and charm of life much better represented by persons than by movements. There are few places in the Old World which have a greater charm for Americans than the university town on the Isis. Its seclusion from the turmoil of the modern world, its architectural beauty, its ripe verdure, and its historic associations combine to cast a spell over the visitor or the student from this New World which is irresistible; and so there has come to be associated with Oxford, in the American mind at least, that kind of scholarship which finds its expression in the ripest and most human culture.

Among the men who have been identified with this ideal of large and generous culture is the Master of Balliol College, who has also held the office of Vice-Chancellor of the University—the Rev. Dr. Benjamin Jowett, who was born at Camberwell in 1817, and who is, therefore, now in his seventy-seventh year. We present his portrait this week on our cover page. Dr. Jowett was educated at St. Paul's School, and was early associated with the college of which he is now the head, having been elected to a scholarship at Balliol in 1835, and to a fellowship three years later, and having been a tutor in the college until 1870, when he was elected Master. It is chiefly, however, as a translator and writer that Dr. Jowett is known in this country. His Commentary on certain Epistles of St. Paul and his essay on the "Interpretation of Scripture" in the once famous "Essays and Reviews" are well known to students and scholars on this side of the Atlantic; while his translations of Thucydides, of the "Politics" of Aristotle, and especially of the "Dialogues" of Plato, are known by all lovers of good literature. It is not often that a translator secures those honors which are generally reserved for original work, but it has sometimes happened that a translation has so adequately reproduced in another tongue, not only the language, but the atmosphere and spirit, of a classic, that the world has come to regard the translator as standing very nearly on a level with the original writer. Chapman's translation of Homer, Voss's translation of Homer, and Dr. Jowett's translation of Plato have achieved this rare distinction. They belong to the literature of the world in their various languages quite as distinctly as the original work with which they deal. Dr. Jowett's "Plato," upon which comment is made at some length in another column, has attained an astonishing popularity for a work of its class, and has done a great deal to familiarize the general reading public with a writer the enjoyment of whose work was formerly confined almost exclusively to scholars.

The rendering of Plato into English involved the possession of literary gifts of a very high order; for Plato is an artist even more than a philosopher, and while one who had a thorough knowledge of Greek, but was lacking in the literary sense, might put Aristotle into English prose without sacrificing any essential element in the work of the great thinker, it would be impossible to perform the same office for Plato without the possession of a literary quality of a very high order. It is this quality which gives Dr. Jowett's work its peculiar charm, and which has drawn so many readers to a thinker who, under a form of presentation less compelling, would have kept all save scholars or students at a distance. Dr. Jowett's translations of the "Dialogues" are accompanied by a series of short essays in the form of introductions, which represent the ripest scholarship and the most thorough command of all the sources of information relating to Plato. These essays, no less than the quality of the translation, bring out the rare equipment which Dr. Jowett possessed for his work, the breadth of his comprehension, and the genius of his ideal. "The aim of the introductions in these volumes," he says, "has been to represent Plato as the father of idealism, which is not to be measured by the standard of utilitarianism or any other modern philosophical system. He is the poet or maker of ideas, satisfying the wants of his own age, providing the instruments of thought for future generations. He is no dreamer, but a great philosophical genius struggling with the uneven conditions of light and knowledge under which he is living." And it is Plato the poet whom the English-reading people have been fortunate enough to secure in the pages of Dr. Jowett's translation. That he had this aim very definitely in view is evident, not only from these words, but from the words in which he set forth his own conception of the duty of a translator. "The object of a translator," he says, "should not be simply the rendering of words of one language into another, or to preserve the construction and order of the original—that is the ambition of a school-boy who wishes to show that he has made good use of his dictionary and grammar, but it is quite unworthy of the translator who seeks to reproduce on his reader an impression similar, or nearly similar, to that produced by the original. To him the feeling should be more important than the exact word." In this last phrase lies the secret of his translation. It renders into English, not only the Platonic thought, but the Platonic feeling, and in that feeling lies the artistic quality with which the great thinker has suffused his "Dialogues."

Dr. Jowett is distinguished by breadth and comprehensiveness of intelligence and idea, as well as ample scholarship. Whenever he preaches in Oxford he attracts an audience who are always charmed by his breadth of view and by the quality of his style. It is true that he is sometimes indefinite, and leaves upon the minds of his hearers some uncertainty as to his own position on the matter which he discusses, but this impression is quite as often produced by the determination to see all sides of a subject and to feel all its different aspects as by indefiniteness of thought. Emerson said more than once that the scholar is the most fortunate man in the modern world; and those who care for the best that has been thought and said, who appreciate the force of scholarly traditions, the charm of a scholarly atmosphere, ripest beauty of surroundings, and constant contact with the most interesting men and women of the time, will be ready to believe that Dr. Jowett's career confirms Emerson's estimate of the scholarly life.

A Mistake Somewhere

In California, in Kansas, and in Indiana a serious attempt is being made to tax the property of railroad corporations as the property of private citizens is being taxed. The San Francisco "Chronicle" states that the railroads of California are protesting that they should not be taxed at their market value, but at the cost of their construction. If the contention is accepted, it will be most interesting

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to observe how a railroad estimates the cost of its construction when this is to be made the basis of taxation. In Kansas also the railroads are appealing to the courts against the new appraisement. "The railroads in Kansas," remarks the Kansas City "Star," "are a queer lot. When the farmers talk about buying the railroads, they send a lot of fellows over the State to prove that the roads are worth $60,000 a mile. When it comes time for the assessment of taxes the following spring, the figure disseminates itself into thin air, and the railroad managers swear that the roads aren't worth a fourth of it. There is a mistake somewhere."

There certainly is a mistake somewhere. The railroads of the country are capitalized at $8,000,000,000, even when all securities held by other railroad corporations are deducted from the grand total; they are rarely taxed on more than one-fourth of this amount. Indiana, realizing that there is a wrong somewhere, has attempted to raise the assessment of its railroads from $60,000,000 to $160,000,000. The railroads, of course, are fighting the new appraisement, and will probably obtain concessions; but these concessions are not likely to be permanent, for the mass of the people in this country are determined that corporate property shall be assessed and taxed at the same rate as individual property. Experience has proven that the only way by which this can be done is to tax the whole property of the railroads in the States where the actual property is located. If the stocks and bonds representing this property are held in other States or in Europe, that is no reason for exemption from taxation.

Paying Too Much

It is a truism that success often costs too much, and that men pay for it more than it is worth. It is always a mistake to put so much energy and force into securing success that when it is won there is no freshness of feeling or vitality of mind left to enjoy it. Few failures are more pathetic than that of the man who, in getting rich, has lost the power of enjoying the things which money brings. To burn out one's life in eager pursuit, and to seize the prize at last with a hand which cannot hold it, is to write futility over a whole life. Force and energy are great and virile qualities, and they ought to be adjusted to the work to which they are set; they ought not to be put forth in blind disregard of the relative value of the final reward, nor in disregard of the conditions under which that reward may be enjoyed. Many a man impoverishes himself by the very magnitude of his success—puts so much of himself into the doing of the work upon which he has set his heart that when the work is done the man who accomplished it is a spent force. When this happens, there has been a lack of adjustment between the energy put forth and the value of the end sought. For the worker ought always to be superior to his work; ought not only to survive it with undiminished power, but to be enriched by it. Shakespeare was not exhausted by the writing of "Hamlet;" he was, rather, enlarged in his thought and reinforced in his will by a task which held him to the highest exercise of his whole nature, but which did not drain him of his vitality. It is true that there are tasks which a man may not escape, and which consume his vitality, as those duties in the discharge of which one must count his life as dross; but these supreme tasks and duties are rare. To most men the opportunity is offered to determine the price they will pay for success. The danger of overpayment is, however, peculiarly insidious, because it is often not recognized until too late; the man who meant to fix the price he is willing to pay, suddenly awakes to find that he has already overpaid. He meant to exchange time, strength, and pleasure for success; he discovers that he has also parted with freshness of feeling, the capacity for enjoyment, the ability to use leisure, the faculty of friendship. Success costs more than it is worth when a man lets these things go out of his life for the sake of it; and the danger is that a man may lose them without being conscious of his loss. Every man must protect himself against his own success.

Teaching Morals in France

It is a remarkable fact that France now leads the world in the teaching of morals in the public school. Nowhere else does this teaching hold so prominent a place in the system of public instruction. By the law of March 28, 1882, which made education unsectarian, the clergy being deprived of their right of inspection, and attendance at schools becoming compulsory, moral instruction became obligatory as a distinct department in all the primary schools of the Republic. The results, as given in the last report of the United States Commissioner of Education, just issued for 1889–90, are in every way interesting and distinctly encouraging. The tabulated record of 558 reports sent in to the Minister of Education shows that the morality of the masters has improved, that they do their work better, that they are franker, less obsequious, and more tolerant. The masters who give their reports all agree that lying is not so frequent as formerly among their pupils. Bullying, scribbling on the walls, torturing birds and animals, tend to cease. Politeness is more thought of. Mothers, it is said, have been quite won over by the improvement in the children's manners, and often come to congratulate the Inspector on the habits of neatness, cleanliness, love of work, and obedience that their children have newly acquired in school. That the moral teaching in secular schools does not suffer by comparison with that in the schools under ecclesiastical control would seem indicated by the following significant fact. At an examination for certificates this question was given for a composition: "With some of your friends you go to a fair; you have no money in your pocket, as your parents are poor; suddenly you find a purse with a five-franc piece in it: tell what you would do with it." Of the 111 candidates 30 came from secular schools and 81 from confessional schools. Of the 30 there were 23 who knew that it would be a theft to take the money; the other seven bought toys, fairings, etc. Out of the 81 pupils from the confessional schools only 30 knew that a thing found belongs to the person who lost it; the other 51 spent the money without the slightest twinge of conscience. One little girl in imagination took the money home to her parents, who kept it, and "this sum was very useful to them; they had three or four good meals, whereas if it had been restored to the one who lost it she would probably have squandered it." The results of this procedure in France may well be watched by all the world. That there is a growing interest among us in the subject, and a growing conviction that it will not do to leave out of our schools, as much as we have done, the moral instruction of our children, is evinced by many of our most recent educational discussions, and notably by the almost simultaneous publication in this country within the last three or four years of several carefully prepared text-books on Duty for use in our public schools.

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The Dialogues of Plato as Literature[1]

By Hamilton W. Mabie

WHEN Dr. Jowett's translation of Plato's "Dialogues" appeared in this country twenty years ago, a story was current that a Western newspaper closed its review of the work with the remark that Plato was one of the greatest of English prose writers! No finer tribute was ever paid to a translator, and that Plato got the credit of Dr. Jowett's beautiful skill was the most unaffected of compliments to the art of the accomplished Master of Balliol College. Plato had long been studied as a thinker, but the Dialogues as literature had received small attention. An occasional scholar had paused by the way in his philosophical studies to note the range and beauty of Plato's style and to feel the charm of a literary quality rare at all times, and in no other instance possessed in equal degree by a thinker of the first order. For while there have been philosophical writers of force and clearness, Plato is the only great literary artist who has drawn upon all the resources of language to give philosophic thought vividness, adequacy, and perfection of expression.

The Greek genius gave many illustrations of the power of art to receive and communicate the most virile and powerful as well as the most subtle and delicate impress of the soul of man on his fellows and his time, but in nothing was the depth and force of the artistic impulse more impressively shown than in the ease of manner, the amplitude of mood, the ripeness of spirit and perfection of form with which a system of thought was set forth. Under the spell of an artistic impulse so pervasive and so genuine, statesmanship became a matter of harmony and co-ordination quite as distinctly as sculpture or architecture—for Pericles was as great an artist as Phidias; oratory touched the sources of power in speech with an instinct as sure and true as that of the poet—for Demosthenes was as genuine an artist as Sophocles. It was reserved for Plato, however, to discuss the profoundest questions of life, not with the aridity of a purely logical method, but with the freshness, the charm, and the grace of one to whom the divine Maker never ceased to be the divine Artist. The structure of the Parthenon discloses complete mastery of the art of building, but in the thought of its builders the pure construction of that noble treasure-house was never separated from the obvious and matchless beauty which makes it a thing of joy even in its ruins. In like manner, the most poetic of Greek thinkers did not divorce, even in thought, the massive structure of the universe from that beauty which clothes it in the sense in which beauty clothes the flower, by growing out of its hidden substance.

It is fortunate for the English-speaking peoples that this artist in thought and speech found a translator whose scholarship was equal to the large demands of the Dialogues, and whose literary instinct and faculty were at once so responsive and so adequate. Plato could not have been translated save by a man of rare literary gift, and the possession of such a gift was the foremost qualification of Dr. Jowett. It is the fashion among some academicians to sneer at the literary faculty, but the fashion is a harmless one; or, if it harms any one, harms only its votaries. The artistic element is the creative element, and is, therefore, distinctly the most precious quality of the human mind—the quality which manifests itself in clear supremacy whenever character, thought, action, or achievement of any kind approaches perfection. Scholarship is comparatively common in the dullest age, but the artistic gift is rare in the greatest age. In Plato this element is so pervasive and so characteristic that to translate the Dialogues without reproducing their atmosphere would be like giving us the measurements of the Sistine Madonna without giving us contour, color, or expression. The criticism which has sometimes assailed this translation because of its grace and fluency has been an unintentional tribute to the excellence of a work which, with refreshing disregard of academic notions, is not only accurate, but has dared to be as charming as its original! Five years after the publication of the first edition, Dr. Jowett expanded his work from four to five volumes; and now, after a lapse of twenty years, he gives it to the world in its final form, with notable additions to the series of interpretative essays which accompany the Dialogues, and in which the reader finds not only a very clear exposition of Plato's thought, but luminous comment on Greek character and life.

From the same atmosphere in which Dr. Jowett's work was done comes Mr. Pater's lighter but very interesting account of the same great thinker; for "Plato and Platonism" is a series of lectures read at Oxford. It need not be said that the author of "The Renaissance" and "Marius the Epicurean" is as free from the aridity of the old-fashioned Dryasdust as is the Master of Balliol. Indeed, the value of this book is not that of philosophical interpretation, but of reproduction of the atmosphere and background of the Platonic thought. It is true that Mr. Pater points out the chief lines of speculation which run through the Dialogues, and indicates the sources from which Plato received suggestion and guidance; nevertheless the value of his book is literary rather than philosophical. It is Plato's tendency, temper, temperament, and intellectual quality that become distinct in Mr. Pater's sympathetic pages, rather than Plato's system. The keynote of the volume is found in these words: "Platonism is not a formal theory or body of theories, but a tendency or group of tendencies—a tendency to think or feel and to speak about certain things in a particular way, discernible in Plato's "Dialogues" as reflecting the peculiarities, the marked peculiarities, of himself and his own mental complexion." It is the note of personality, heard in the shorter "Dialogues" as distinctly as in "The Republic," which makes us aware that we are dealing not only with a thinker, but with an artist; with one, that is, who not only sees with great clearness, but feels with equal power. The reality of Plato's mind is shown in nothing more clearly than in the fact that, possessing a temperament at once so sensitive and so responsive, he saw clearly the defect of the Attic character, and sought to correct the Ionic flexibility by reinforcing it with the Doric stability.

In Dr. Jowett's full and ripe English Plato's thought and expression are so faithfully preserved that one stands in no need of the Introductions to discern the quality which makes the "Dialogues" literature quite as distinctly as they are philosophy. For the abiding and varied charm of these discussions is the personality which pervades them. Plato was not a professional thinker, intent upon uncovering the logical order of material and spiritual construction; he was a richly endowed personality, to whose mobile imagination and quick artistic perceptions the movement of the world was full of vitality, color, and harmony. Thought was never divorced from feeling, abstracted from the whole of things; it was involved in the general order and inseparable from it. To comprehend the universe one must not only perceive its structure, but feel its fathomless beauty and bathe in its flowing tides of vitality. This steadfast determination to see things in their vital movement gives us that harmony which is so pronounced in Plato's thought, and gives us also those charming groups which are associated with the "Dialogues." It was a consummate art which made each discussion a chapter out of contemporary life, hinting at the limitations of thought by skillfully bringing out the limitations of the individual mind and experience, and keeping always in view the dependence of thought on temperament, education, and character, to say nothing of the luminous side-lights thrown

[1] *The Dialogues of Plato.* Translated into English, with Analyses and Introductions, by B. Jowett, M.A. Third edition, in five vols. Macmillan & Co., New York. $20.
Plato and Platonism. By Walter Pater. Macmillan & Co., New York. $1.75.

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on the profoundest themes by interlocutors who contribute not only their thoughts, but themselves, to the debate, and who give the hour and the question a rich and lasting human interest. It is the constant spell of this human interest which makes some of the dialogues—the "Phædo," the "Phædrus," and the "Symposium," for instance—literary classics. For the essence of art is that it is concrete instead of being abstract, and that it realizes its thought in symbols and persons instead of putting it into propositions or maxims. If Plato had been simply a philosopher, he would have given the world the dissertation with which it has been familiar from the time of Aristotle to that of Kant; but, because he was also an artist, he immersed his thought in the warm atmosphere of human life, and at every stage gave it the dramatic interest of intimate human association.

Those changing groups, whose talk we seem to overhear in so many pages of the "Dialogues," bring before us the mobility of the Ionic spirit; that sensitiveness to form and color, that quick interest in everything which touched the life of men, that instinct for the harmonious, which, in their combination, explain not only the Attic genius but the charm of Plato as a writer. There is an intense vitality in him, as there was in the Greek culture; but it is restrained and harmonized. There is everywhere a strong sense of reality; but it is reality in its very highest and most lasting forms. We are introduced to many persons, but most of them are of surpassing interest. The human element, in delicately drawn contrasts of character, constantly divides attention with the thought, and while we climb the loftiest heights we are conscious at every step of human companionship. The freshness, buoyancy, and vivacity of youth relieve the tension of speculation, and sometimes, as in the famous passage in the "Symposium," the strain of pure thought becomes a kind of introduction to a bit of drama of surpassing charm. Plato's imagination is revealed in the structure of the "Dialogues," and in his conception of the form in which his thought is cast; it finds, however, specific disclosure in those fables which often contain the profoundest essence of his thought, but which are singularly beautiful in imagery and symbolism. It is found also in his style—in its variety, flexibility, fluidity, color, and freshness; a style delicate enough to receive the lightest impression, and stable enough to contain and communicate the profoundest thought. Says Mr. Pater: " . . . No one, perhaps, has with equal power literally sounded the unseen depths of thought, and, with what may be truly called 'substantial' word and phrase, given locality there to the mere adumbration, the dim hints and surmises, of the speculative mind."

Whoever takes up these volumes knows that here, no less than in the Greek text, there is the magic of art in lasting alliance with high and exacting thought, and that between these pages there is found not only the mind but the immortal life and freshness of Greece: "We shall meet a number of our youth there: we shall have a dialogue: there will be a torchlight procession in honor of the goddess, an equestrian procession: a novel feature!—What? Torches in their hands, passed on as they race? Aye, and an illumination through the entire night. It will be worth seeing!"

The House of Lords and Home Rule

By Edward Porritt

It is sixty years since the House of Commons and the House of Lords were last confronting each other, and since people in England were asking, as many of them are doing to-day, "What will the Lords do?" Then as now the conflict between the two branches of the Legislature arose concerning a great constitutional change, and in 1832 the Tories regarded the bill for reforming the House of Commons with as much dread as the Unionists of to-day regard Mr. Gladstone's measure for establishing an Irish Parliament in Dublin. Parliamentary reform in 1832 was a much older question than Home Rule is to-day, and it was then, as it has since been, pre-eminently one of those questions which have little care for the repose of nations. Home Rule has troubled England for about twelve years; the trouble has been acute for seven.

When the House of Commons and the House of Lords confronted each other in 1831 and 1832, and the country was so wrought up by the conflict that, according to Molesworth, "a stirring word thrown among the multitude might have produced a revolution," the question of Parliamentary reform in one shape or another had been intermittently before the country for almost a century. Until after the Reform Act of 1832, there was no pretense that the people were freely and fairly represented in Parliament. Then, as for many generations past, the election of Members of the House of Commons was in the hands of the few, mainly of the large landowners; and about 1830 it was computed that of the 658 Members of the House of Commons 306 were returned by 160 persons. Pitt associated himself in a somewhat half-hearted manner in 1782 with the question; but nothing came of Pitt's effort, and Parliamentary Reform was thrown back a quarter of a century by the French Revolution, and had no prominent place in English politics until after the peace which followed the battle of Waterloo.

Times were bad in England then, worse than they have been at any time since, and the working classes were possessed by the idea that they would get rid of the Corn Laws, and that their lot would be vastly improved if only the House of Commons were reformed, and in some degree represented the popular will. It was thirty-five years after the passing of the first Reform Act before the working people in the boroughs were given the Parliamentary franchise, and fifty-three years elapsed before the same right was extended to the working people in the rural districts. But the working classes agitated as vigorously in favor of Parliamentary Reform between 1819 and 1832 as did the middle classes, upon whom exclusively the right to vote was then conferred.

After the House of Commons had rejected Sir Francis Burdett's resolution in favor of Reform in 1819, the working classes took up the question with such desperate earnestness that the Tory Ministers, through the Home Secretary, called upon the Lord Lieutenants of the more thickly populated counties to take prompt and effectual measures for the preservation of the public tranquillity; to excite the magistrates to a vigilant discharge of their duty, and to give directions to the yeomanry to hold themselves in readiness to quell popular uprisings. These orders were duly given by the King's representatives in the counties, and the massacre at Peterloo, when the yeomanry charged a mass-meeting of eighty thousand of the working classes of Manchester and the neighboring Lancashire towns, was the result.

There was little hope for Reform during George IV.'s time; but with the accession of William IV. the outlook became somewhat brighter. The new King was well disposed toward the Whigs, and at the general election which followed his accession the advocates of Parliamentary Reform achieved a large number of successes in the counties, where voting was freer and corruption less general than in the numerous small and decayed boroughs which then returned one or more Members to the House of Commons. When Parliament met, the Duke of Wellington's Government was defeated on a motion concerning inquiry into the civil list, and the King sent for Earl Grey, who had long been a champion of Reform. Earl Grey undertook to form a Government; but on the express understanding with the King that Parliamentary Reform was to become at once a Government measure. The King accepted this condition, and in March Lord John Russell, in the House of Commons, introduced a measure intended to give "the real property and the real respectability of cities and towns the right of voting for Members of Parliament."

Parliamentary debates were not so long drawn out in those days as now, and in a couple of nights the debate on Lord John Russell's bill exhausted itself, and the motion to read it a second time was carried by one vote. Trouble occurred, however, on a motion to go into committee; the Government suffered a defeat which brought on a crisis,

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and after much persuasion the King was induced to dissolve Parliament, and Earl Grey and his colleagues went to the country on the question of Reform. Between the end of April and the middle of June the country rang with cries of "The bill, the whole bill, and nothing but the bill;" and although the wealthy classes were opposed to it, as the result of the popular enthusiasm for the measure the party of Reform was returned with a large majority. Parliament met in June, and by the end of September the Reform Bill had been carried through its several stages, and passed by the House of Commons by a majority of 116, in a division in which 584 Members voted.

"What will the Lords do?" was the question which was then asked all over the country. The Lords were not long in giving the answer. As soon as the bill reached them they threw it out by a majority of 41, and then followed the rioting at Bristol and great demonstrations in favor of the bill and against the Lords at Birmingham, and in all the other great centers of population unrepresented in Parliament, but which were to be enfranchised by the bill. As soon as Parliament met in December, 1831, the Reform Bill was introduced a third time into the House of Commons, read a second time after two nights' debate, by a majority of 162, carried through committee, and finally passed by the lower house on the 23d of March, 1832. The strength of the Government majorities in the House of Commons and the growing determination in the country in favor of the bill led to a new cry concerning the hereditary chamber. This time it was, "What will be done with the Lords?" The Radicals of those days, like the Radicals of the present time, desired the abolition of the upper chamber, but the supporters of Reform, who were Whigs rather than Radicals, demanded the creation of peers in sufficiently large numbers to swamp the majority hostile to the Reform Bill. The threat of this, and the fear that the King would act on the advice of the Prime Minister and create a number of peers, caused the Lords to weaken a little, and on the 9th of April, 1832, they read the bill a second time by a majority of nine. Trouble arose at the committee stage, and Earl Grey and his colleagues were compelled to resign, because the King would not at once create a sufficiently large number of peers to carry the measure through committee in the shape the Government proposed.

The Duke of Wellington was unable to extricate the King from his serious difficulties by forming an anti-Reform Ministry, and, in his desperation, William IV. was compelled to recall Earl Grey and agree to the creation of peers. There was no help for the King, as a crisis was approaching which might well end in revolution. Still, although he had undertaken to create peers, the King was exceedingly loth to do so, and, without the knowledge of the Ministers, he induced a number of the Opposition Lords to remain away from the House and allow the Reform Bill to pass.

Although the working classes had agitated for the Reform Act even to the length of rioting, it gave them little or no direct voice in the choice of Members of Parliament. The vote was conferred only on householders whose premises were assessed to the relief of the poor on a rating basis of £10 per annum, which practically meant that none but persons living in houses rented at £15 or £16 were allowed to exercise the franchise. It is, however, to Parliaments elected on this franchise that England owes her present poor-law system, the large powers so long enjoyed by the municipal corporations, the factory laws, and the abolition of the corn laws. In 1867 there was a further measure of reform, which gave the Parliamentary franchise to all householders in the municipalities; and in 1884 this was followed by the act which enfranchised the laboring classes in the rural districts, and, by thus enormously increasing the power of the Nationalists in Ireland, brought them at a bound to a key position in the House of Commons, converted Mr. Gladstone to Home Rule, and set in train the movement in England which has brought on the present crisis and the impending conflict between the two houses of the Legislature.

The present crisis only partially resembles that of 1832. Not even the most enthusiastic advocate of Home Rule will declare that the popular demand in favor of this measure at all approaches the demand in 1831 and 1832 for the Reform Bill. The aristocracy was then opposed to Parliamentary Reform, as it is now to Home Rule; but the middle classes and the working classes were entirely at one in their support of Earl Grey, and were equally aroused over the attitude of the Lords. The English working classes at the last general election undoubtedly voted for candidates pledged to Home Rule; but the election last July was by no means a one-question contest, as were the two general elections which preceded the Reform Act. Nor are the middle classes with Mr. Gladstone in the present controversy. That they are not is plain to any one who will take up a Parliamentary handbook and trace the political complexion of the representation in all the centers which have large villa or suburban populations. In 1832 the city of London was vehement in its demand for Reform. To-day, outside Belfast, there is no place where the opposition to Home Rule is more strenuous and more bitter than it is in the city of London. Sixty years ago all these forces were arrayed against the House of Lords. To-day, with the exception of the working classes, they are all looking to it to stand between them and the Irish demands; and thousands of men of the type of those who were calling for the creation of peers in 1832 are to-day rejoicing that the House of Lords exists, and are scouting the idea that Mr. Gladstone will follow the example of Earl Grey, and demand of the Crown the creation of a sufficiently large number of peers in order that the Home Rule Bill may become law.

Industrial America

V.—The Revolution in Kansas

From a Staff Correspondent

On leaving the cotton-fields of Georgia I visited the mines of Tennessee, but only a few sentences can be given to industrial conditions there. The revolt of the free miners against the convict lease system is already of historic rather than present interest. At the convict camp I did not find that atrocious treatment of the prisoners which I had read about in the State Mine Inspector's report. Among the free miners I did not find as low a level of wages as I had just witnessed on the Georgia farms. The reason why the free miners of Tennessee rebelled against conditions there was because they were used to better things. They are still able to earn $50 a month for seven or eight months in the year; but they feel a reduction from $700 to $400 as much as we should feel a proportionate reduction in our incomes, and more than we should have a right to feel it. They saw that under the convict lease system nearly all the convicts were being put into competition with themselves. The number of convicts in Tennessee is proportionately twice as large as in any Northern State, owing to the system of sentencing boys to State's Prison for petty larceny. When the terms of these prisoners expired, the only industry they knew at which fair wages could be made was coal-mining, and so the mining regions were filling up with the worst kind of laborers, thrust upon them by the State law. It was this that led to the rebellion. The first time the stockades were burned by the infuriated miners, the convicts were set free. The last time, the convicts were taken by trains from Oliver Springs to Knoxville, and there delivered over to the State authorities. Nearly two years ago Governor Buchanan called upon the Legislature to repeal its Draconian code of penitentiary sentences for petty offenses, and to employ the convicts at new mines owned and operated by the State. The Legislature refused to adopt these suggestions, and preferred to use the military to crush out the rebellion of the miners. They have been using the military almost incessantly from that day to this. When I reached Oliver Springs I had a long talk with Captain Anderson, the commander of the militia—the man who was so nearly hanged by the mob at the last

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outbreak—and learned from him that nearly 130 soldiers were then being employed at Oliver Springs and Coal Creek to guard 150 convicts. How much profit there is to the State from this operation can be easily estimated. Meanwhile the State, though still refusing to adopt Governor Buchanan's recommendation of humane penalties, has been forced to adopt his proposition that mining lands be purchased by the State, and the convicts employed upon them. A commission is now endeavoring to negotiate a purchase. Captain Anderson believes that a pledge could now be secured from the miners' unions to preserve order even if the troops were withdrawn, and that the pledge would not be violated. My talks with the miners, though they were not many, led me to believe that he was right. The Tennessee war is over, and the settlement reached is the one which justice and humanity recommended at the outset.

The rebellion in Kansas—the next State I visited—is of far greater importance. Indeed, there is nothing exaggerated in terming it "not a revolt, but a revolution." The People's party in Kansas is as much more radical than the People's party in the South as the latter is more radical than the Democratic party in any part of the country. When I called upon Governor Lewelling, among the papers upon his desk was "The New Nation." When I called upon the editor of the Topeka "Advocate"—the official paper of the Kansas Alliance—I again saw "The New Nation," and found the editor a pretty thoroughgoing disciple of Mr. Bellamy. At one time, in the Bank Examiner's office in the State House, I found that four out of five men present—and most of them were State officials—accepted without reserve the proposition that the entire product of industry should go to the laborer, and that interest on capital should cease. One of these avowed Socialists—and the ablest man I met in Kansas—was the State Bank Examiner himself, and the present head of the People party's State Executive Committee. When I called at the residence of ex-Congressman Otis, I found that not only Mr. Otis, but his wife—who is deservedly one of the leading women of the State—were out-and-out Nationalists. Indeed, every talk that I had with the leaders of the People's party impressed more strongly upon me the fact that the most aggressively American State in our Union was permeated with what used to be called German Socialism.

This generalization, however, I was afterwards obliged to qualify. The uncompromising Socialism which characterizes the leaders of the Kansas Populists does not characterize the rank and file of their followers. In the two old parties I had always found that the leaders were much more conservative than the body of their followers. Upon the questions of reducing railroad rates, using Government notes instead of bank notes, suppressing the liquor traffic, taxing corporations—in fact, upon all questions relating to the distribution of wealth—I had always found that the party leaders were as conciliatory toward vested interests as the voting public would allow them to be. Among the Populists, however, the exact opposite holds true. The leaders of the radical party are as much more radical than the mass of their followers as the leaders of the conservative parties are more conservative than the mass of their followers. It seems that in all parties the men who are kept in the front are those whose views suit their most active and powerful supporters. In the old parties the richest and most influential citizens practically name the candidates and draft the platforms. In the People's party this element is wanting, and therefore candidates are named and platforms drafted by those who are most active and zealous in the cause of reform. These are naturally the most radical.

I was somewhat surprised to find how little the line of division between the Republican and Populist parties is a property line. I had supposed that the "substantial" people all over the State were Republicans, and that the heavily mortgaged and tenant farmers were the Populists. I soon learned, however, that no such division exists. Indeed, I was told by a Populist at Topeka that "the Republican party in Kansas is made up of two aristocracies—the aristocracy of wealth and the aristocracy of poverty." The Populists who heard this remark were inclined to confirm it, but it hardly held good. The richest people in the State, especially the bankers, railroad men, and lawyers, are almost always Republicans. The very poorest people in the State, especially the negroes and invalid pensioners, are generally Republicans. But the great body of the Republican party in Kansas does not consist of these two extremes. Among the farmers—and three-quarters of the people of Kansas are farmers—there is no difference as regards wealth or social position between Populists and Republicans. A man belongs to one party or the other according to his temper and his moral spirit. If the element of hope and the desire to make things better predominates in his make-up, he is likely to be a Populist; if the element of caution and the fear of making things worse predominates, he is certain to be a Republican or a Democrat. Most of the earnest temperance people of the State are, of course, Populists; on the other hand, most of the culture of the State is Republican. Nearly all of the ministers are Republicans.

In the neighborhood of Osage City I met a good many Populist farmers, but the first one I met seemed to me later the typical Populist. He was the nominal owner of a farm which his father had bought a good many years ago, subject to a mortgage of $900. His father had been unable to make ends meet, had let the mortgage grow to $1,200, and finally had turned the land over to his son. Thus far the son also had been unable to reduce the indebtedness. If the land were sold now, it would not, with the improvements that have been put upon it, more than satisfy the mortgage. This young farmer believed in the increase of the currency, both by the free coinage of silver and the issue of greenbacks, in order to lessen the rate of interest and restore to land the money value which it had when his farm was bought. He also believed in the reduction of freight rates by the State, and the ownership of the roads by the State as soon as that could be brought about. He was not a Socialist, though he had no objection to the theory that every man should get simply what he earned and saved, and the interest upon capital go to the public. Upon the liquor question he was a Prohibitionist. In politics he was a Populist. In religion he was a Friend. It seemed typical of the Quaker spirit for him to tell me that every member of the "meeting" to which he belonged was either a Populist or a third-party Prohibitionist.

The position of this man, and the views of this man, seemed to me from the first to be the position and the views of the rank and file of the People's party in Kansas. I did not meet enough farmers to speak with certainty, but this impression became an extremely strong one. There is no human probability that the Populists will ever return to the Republican party. The Republican party has become more conservative since losing its radical element, while these elements have become more radical since leaving the old party. The coming fusion in Kansas politics is not likely to be between Populists and Democrats, but between Republicans and conservative Democrats on the one side, and between anti-monopoly Democrats and the Populists on the other. The People's party in Kansas has come to stay.

In conclusion, one word should be said about Prohibition in Kansas. Several years ago the writer had visited Portland, Me., and had reported for The Christian Union the glaring non-enforcement of the prohibitory law in that city. In Kansas he found that the prohibitory law was thoroughly enforced both in Topeka and Osage City, the only towns visited. Osage City is a town of coal-miners, and yet there was not a single bar-room in the place. The same was true with Topeka. Anti-Prohibitionists told me that they could get liquor at one of the drug-stores, or at their club-room, or at a "speak-easy," but they admitted that the club-room was the only one of these places that had any resemblance to the old bar-rooms. The Prohibitionists admitted that in Wichita and some other towns the law was disgracefully violated. But every man I met, whose word I would have taken on any other subject, said that the prohibitory law had tremendously diminished the amount of drinking in Kansas, and that in

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three-quarters of the State the bar-room was an evil of the past. A Catholic priest whom I met on the railroad train bore the most eloquent testimony to the success of the law. He had come to Topeka a year ago prejudiced against the law, but he had not yet seen any carousing upon the street, or heard any profanity; as compared with any other city in which he had lived, "there are no poor in Topeka." C. B. S.

How to Reach Men

V.—The Institutional Church

By the Rev. Charles A. Dickinson [1]

Like all new phrases, "The Institutional Church" has not yet a very exact or satisfactory meaning.

If I were to define it, I should say that it is an organization which aims to reach and save all of the man and all men by all means. As a part of the body of Christ on earth, it aims to represent Christ by re-presenting him, physically, morally, and spiritually, to the men and women of the present age. It provides a material environment wherein the spiritual Christ can express himself and be felt as when he was here in the flesh, and it begins by planting itself just where Christ stood and worked—among publicans and sinners. It is an organism rather than an organization—an institution evolved from a germinal idea, every part of which is vitally related to every other part, as the various parts of the tree grow from the seed and contribute to the fruit.

The germinal idea of the institutional church is ministration as given by Christ in the twenty-fifth chapter of Matthew. All of its methods and departments grow out of this idea. Standing as a part of the body of the self-sacrificing, ministering Christ, its various appliances, methods, and personalities are the instruments for carrying out his wish and will.

We cannot make an institutional church by merely opening a reading-room or dorcastry or gymnasium. There is needed, first of all, among the people the vital purpose of constant, untiring, impartial, far-reaching ministration. Around this purpose must be gathered the choicest personalities—men and women, few or many, whose regnant motive is not salary or reputation or official control, but a downright desire to save men and better the world. With this purpose and with these persons—who are by no means so rare as some would have us believe—it is possible to establish an institutional church in almost any community, for the various appliances and agencies of such a church are but the natural means for carrying out the initial purpose.

It is doubtless true that the majority of Christian people are in a measure conscious of the defects of the old-time church organization. Many pastors and laymen sincerely desire to avail themselves of new methods; but withal there is a general feeling that the methods of the institutional church are not suited to the average parish. This is, of course, true if our idea of the institutional church comprises the many and varied departments which are to be found in the Jersey City Tabernacle or Berkeley Temple; but if the institutional church depends upon its initial purpose and prevailing spirit rather than upon its particular methods, it is possible for every body of earnest Christians to claim the name. In this sense there are many institutional churches in the country to-day. It is hardly practicable for every city church even to pattern after the pioneer institutional churches; but most of the city churches could greatly multiply their special methods of ministration. With the resources at their command they might greatly increase their power in the community by making the church edifice a conspicuous source and center of beneficent ministration. Many of these churches might do all and more than the pioneer institutional churches are doing; but they are prevented from doing it by the conservative tendencies of a few of their members. Pastors, burning to do the work which the Lord has opened to them, have sometimes tried to compromise with this conservatism by introducing into their work a few of the institutional features, but as a rule they have not greatly succeeded, and in not a few cases the new methods have been brought into disrepute simply because those who give the tone to the church life have refused to sacrifice the old conventionalities and have neglected to put into the new methods the essential spirit.

Apart from this germinal idea of self-sacrificing ministration, which is none other than Christ working in and through his own body, there is perhaps no special feature which is absolutely essential; and yet there are three or four features which seem to be common to churches already established on the new basis.

I. *Open doors all day and every day.* Experience has shown that a church gains much in influence by making its edifice a center of daily hospitality and activity. Make the church omnipresent in the minds of the people. Keep them thinking about it and talking about it. Attract them as often as possible through its doors. Make them feel that no part of their lives is to be excluded from it.

II. *Free pews throughout the church.* The church which would most successfully minister to the average man and woman must, I think, be a free church. The more one has to do with the common people the more he is convinced that the pew-rent stands as a barrier between them and the church. The door of the rented pew is apt to swing on the hinge of selfishness. It stands as an ally to the prejudice which exists between the rich and the poor; as an embargo on the attendance of children at church, and, too often, as a satire on Christian hospitality.

III. *A plurality of salaried workers.* The opinion prevails very generally among Protestants that the chief object of the church is to provide for two preaching services and a Sunday-school on the Lord's Day, and one or two prayer-meetings during the week. For this purpose the building is erected and furnished, and it is thought that the work of the minister consists for the most part in preparing his two sermons and taking charge of the prayer-meeting.

It is not easy to convince the average Protestant congregation that there is work enough connected with their parish to absorb the time and energy of two pastors. They have allowed other outside organizations to do the work which they ought to be doing. Failing to recognize the fundamental church duty of ministration, they fail to appreciate the true functions of the ministry, and so fail to see the need of more than one minister.

IV. *Concrete personal ministration on the part of unsalaried workers.* To put the work of the church exclusively upon the minister or ministers is fatal to the spiritual life of the congregation. In one institutional church in Boston there are nearly three hundred and fifty members of the congregation who are engaged in some specific and continuous service. The old lady expressed a universal feeling when she replied to a wealthy pewholder who had told her that his church was free every Sunday evening: "Yes, but it is folks, not things, that we want." The pewholder, and not his pew, is the great want of the unchurched masses to-day—a heart which beats in sympathy with the temptations and trials of average tempted humanity.

V. *A purpose to secularize religion by spiritualizing all secular life.* The institutional church is secularizing religion by making it an every-day affair, a spirit which affects the whole man every day in the week, rather than a spirit which affects a part of the man but one day in the week. This is a consummation devoutly to be wished. Its coming means the millennium. A church is not a sacred organization which has an existence apart from the people. It is the people. It is the men and women who have to live and breathe and eat not only on Sunday, but all the rest of the week; and who have to earn a living under the trying conditions of this busy, workaday world. If religion is secularized by a church which employs what are called secular methods, then it is secularized by the Christian who engages every week-day in his ordinary business duties. The church was designed to sanctify the whole of life by possessing and inspiring every part of it—its devotions, business, and pleasures; or, in other words, by continuing on earth the miracle of the Incarnation. The

[1] Berkeley Temple, Boston.

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Incarnation was the secularizing of divinity. It was God putting himself into the every-day world, taking the form of flesh, and mingling with the common people of the country and the city. It was God using the commonest appliances and experiences of life—the carpenter's bench, the boat, the fishing-net, the hospitable board, the festive occasion, the story and the sermon—to save the world. The Incarnation will be completed when the church, continuing to save men by all means, shall possess the race, and it shall be said that Christ is all and in all.

The Greater Glory[1]

By Maarten Maartens

Author of "God's Fool," "Joost Avelingh," "An Old Maid's Love," etc.
(Begun in The Outlook for July 1.)

CHAPTER XIX.

THE SPOILER AND THE SPOILED

The Baron was very, very sorry, as he sat alone, once more, among his litter of papers and account-books. That is the worst of a good man's forgetting himself—he is obliged to remember afterwards. While he still smiled at the other's threats of vengeance, the vengeance had already begun in his own awakening remorse. Yet he might well have dreaded Strum's seeming impotence, could he have read the future. We seldom can, but of one thing we may be certain—the revenge of the weakest cuts deepest, because most subtly planned.

"There is one thing I should like to know," said Gustave, standing, stiff and smart, by the Baron's elbow. That gentleman turned in annoyance.

"I believed Mynheer had answered my knock. I beg pardon," continued the servant, whose prevarications were always virtuous. He governed his master, to a certain extent, by alert apology.

"Well, what is it? Be quick."

"It is an impertinence, Mynheer the Baron." Generous natures, as Gustave well knew, condone a fault confessed.

"Then be impertinent. It would not be for the first time."

"Mynheer the Baron confuses me in his memory with the coachman. What I would venture to ask—begging pardon—is this." He stopped. "You remember, Mynheer, when we were children here together?"

"Yes. Is that what you intruded on me to ask?"

"And you remember, Mynheer, when I got you your saddle after Waterloo—we were both twelve then—you remember?—the King's Wine!"

"Of course I remember. Things are bad enough, Gustave. Don't make them worse."

"And you remember," continued Gustave, speaking faster and faster, and louder and louder, "the war of 1830, you officer and I corporal. You remember Antwerp, and the Hero Chasse, and the great charge, and your wound, and how I found you, and the King's Wine again? How we thrashed them, the blue blouses! How they ran, the cowards! You remember, Major? And the Prince telling the army you were not only the noblest of his nobles, but the bravest of his soldiers, too!"

The man's voice had risen to a cry of triumph. His master was scratching an envelope with a pen.

"And you remember, Mynheer," Gustave went on, after a moment of sad silence, "our coming home to the Baroness, and later on the birth of the Freule, and all."

"Great Heaven!" cried the Baron, lifting up a haggard face. "Am I likely, in my grave, to forget?"

"What I mean, Mynheer, is that we have always, so to say, borne everything—begging your pardon—together, from the cradle. Not that it has anything to do with my question, which is just this, saving your presence. Is there ready money enough for this sudden emergency, Mynheer, or is there not?"

"There is not," cried the Baron, whose nerves were by this time altogether unstrung; "and if that scoundrel of a Notary has been chattering on his way downstairs—"

"No one has said anything, Mynheer. But I imagined it might be possible, in the unexpectedness of the change. And that brings me to what I wanted to say. It is only right, of course, that Mynheer should have secrets from me. But I have long had a secret from Mynheer, and that was wrong."

The Baron looked up vaguely, waiting for more.

"I—I," stammered Gustave, quite at a loss, despite his martial bearing. "Mynheer has always had my savings in his keeping"—an expectant frown gathered on his master's face—"that is nothing. I mean the savings. But a number of years ago a cousin of mine left me fifteen thousand francs. I never told you, Mynheer. I was afraid you would want me to use the money, in a shop or something. And I left it with the rascally broker, to take care of it for me."

"And of course it is gone," said the Baron. "Well, you fortunately have still your savings, which are secure in my keeping, as you say."

Gustave smoothed his gray hair shamefacedly.

"I am afraid it is different, Mynheer," he replied, with an apologetic smile. "The broker advised me to speculate with the money, as I didn't know what else to do with it. What was I to do with it, I, that in my young time, when you never have enough, could not even pay the vivandière? It came too late, that's the truth. I was here, and had all I wanted. The interest accumulated, and the speculations succeeded, and now, what with my savings and this money, I'm worth sixty thousand florins, the broker says."

"You are a singularly lucky man," said the Baron, bitterly.

The other shook his head. "I don't know about that," he replied, "if I may make so bold as to differ. I didn't want the money, but I liked the speculating, after a time. It's amusing, Mynheer. But of late I've had scruples. Especially of nights; and they're dreadful, are scruples—worse than fleas, if I may be forgiven for saying so, for you can't catch them, and they go on biting after they've had enough, and you've said you were sorry. I don't think it's a nice way of earning money; it's a better way of losing it."

"You think so, do you? You speak from the winner's point of view." The Baron's eyes went wandering away over his open books.

"Well, you see, Mynheer, one man's winnings are another man's losings, aren't they? It's like cards. And what I can't understand is that I, who never would touch a card in barracks, should take to playing on 'Change in after life." He shook his head over this enigma—an old tormentor.

"Well, don't grumble at your luck," said the Baron, impatiently. He was disgusted with himself for being jealous—of his servant.

"If I grumble at anything, it's my conscience, Mynheer. I wish the abominable thing were dead. It don't do to have a conscience and speculate. I don't feel happy about my winnings. I never earned them. I've stolen them from somebody—the somebody that lost, as at cards. I've stolen them from you, Mynheer. Lord forgive me; the word's out! And I wish you'd take the money back."

"And who told you I speculated? How dare you speak to me like that?" cried the Baron, fiercely. On any other day he might have been affectionate, but on this he was angry.

"I told you it was an impertinence, Mynheer. I can only say, Forgive me. Mine was American railways too, Mynheer, whatever they may be. It's always American railways. So, you see, it's your own money I've got. I've taken it from you and Mevrouw and the Freule. And I do wish, for God's sake, and my own peace of soul, you'd take it back again!"

He actually held out a bundle which he had drawn from his bulgy tail-pocket. His voice was passionate with hope. He felt like a highwayman making restitution.

"Take the things away," said the Baron, testily, pushing the outstretched arm aside. "You are indeed impertinent,

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as you say. And what you propose is absurd, Gustave, as well as improper. Be thankful that, now you must leave me, you will be able to live in luxury." And then he drew down his old comrade's face close to his own, and looked into his eyes. "I can't take the money, dear fellow," he said. "God bless you. It is you must forgive me. We shall think of some other way."

"I want no leave-takings," the Baron had said several times during that crowded morning. "I could not bear that." The Baroness had not answered at first; later on she had said: "There is nothing unbearable. Hell must be bearable, Reinout, or Satan would die. We must not count on incapacity for suffering."

The child was very silent, surprised that no one alluded to her sacrilege of the preceding day. They were to leave next morning early and go into temporary lodgings at Cleves, on the other side of the German frontier. "About one thing I am resolved," said the Baron. "I must never see this place again." The contract was to be signed that evening; the Marquis could take possession next day. A woman, Loripont's wife, had been telegraphed for, and the great mansion was to be abandoned to these three.

"Get a bottle of the wine, Gustave," said the Baron, at dinner, sitting erect before his untouched plate; "and you shall have a glass of it, too. I have had it moved to the drawing-room with the rest. No one else shall own it. Least of all a Belgian." They were a little dramatic in those terrible days. It was their salvation. To some lives there come moments when we cannot jog on in the midway of existence; we must either sink utterly, or soar. The child's thoughts were preoccupied with Piet Poster. She despised herself for eating her dinner.

The meal was drawing to a close, when Gustave slipped through a narrow opening between the heavy oak doors. "The people are here, Mynheer," he said, "come to wish your Nobleness good-by and God-speed."

"The people?" cried the Baron. "Who?"

"Everybody," replied Gustave, and threw wide the doors.

The far side of the hall was full of faces under the soft light of its stained glass, and with the glitter of the armor on both sides between grim portraits and masses of late flowers and greenery. The leaders were huddled together in front. Dievert the steward, and the head gardener and the coachman, with the other in and out door servants, and behind them the great farmers with their substantial wives, and the tradesmen from the village, and behind these again a medley of retainers and dependents, pressing the others forward, as the doors opened, till the whole vestibule was occupied. A flood of red-cheeked, awkward faces, the men in tight-fitting black, the wives in print jackets and far-stretching caps, belaced, befrilled, beribboned, and be-starched. A crowd which had been anxious to put in an appearance, but which would feel far more comfortable when once again outside.

The Baron looked from one to another till his eyes rested on Bulbius in a corner by the door. "This is most kind," he stammered. "I am at a loss—" Then he stopped, seeing that the steward was about to make a speech. He rose and came forward with his wife and child.

The steward, Dievert, was a supremely self-conscious man, corpulent, important, inclined to look warm. He looked very warm indeed as he began his carefully prepared oration:

"Mynheer the Baron, our highly respective—respected landheer, we, that is, all those who are in any way connected with your property of Deynum, we have—we are—" He stuck.

"Dreadfully sorry you're going away," said a voice from the back.

The steward frowned, but this outrage suddenly restored him to the full command of his diminishing dignity. He launched safely into smooth floods of laudatory eloquence, praising the Baron, the Baroness, and all their ancestors and belongings, for all deeds done and undone, for their birth and their existence, for the death of such as had gone before. And as he heaped up his praises, his face grew warmer and warmer, and the Baron's heart froze cold as stone. Simple-minded as the latter was, he could see clearly enough in such matters as belonged to his competence. He was well aware that Dievert was an honest steward who had never cheated his master above, and never beneath, the legitimate limit of a steward's cheatery.

"And now that the sun is to set upon our village," perorated the spokesman of the peasantry, "now that—" (suddenly he began wondering to himself what the new lord would be like, and the thought distracted his attention. He stuck again.) "Now that—now then—"

"Now then," said Wendela, too audibly, from her place by her mother's side. There was a general laugh, and in the reaction a woman's voice broke into shrill weeping. Others followed the tempting example. The speech was at an end.

"Thank you. Thank you," said the Baron, shaking hands with the wet-eyed and the dry-eyed, the simpering, the stolid, and the sorrowful. He stood in the entrance. In calmer moments he could have told you all about their sentiments, and measured to an ounce (of groceries) the sympathy and sadness of every one of them.

"Come, Bulbius," he said, when it was over. "Come in and drink good luck to all of us."

"I can't, I can't," protested the Father in broken accents, and solemnly emptied the glass the Baron had poured out. Then, without more ado, he struck it against the side of the table, snapping it at the stem.

"Pray for us, reverend father," burst out the Baroness, "when we are gone. Pray for us night and day. You cannot pray enough. And peradventure—"

"Hush!" he interrupted her. "Gracious lady, prayer has no peradventure. Alas that sometimes, in God's wisdom, adversity should be its Amen!"

He turned away to leave them, but at the door he looked round. "I forgot to tell you," he said, "Veronica has been in a terrible temper all day. At one moment I feared she was going to beat me. She has such a tender heart."

CHAPTER XX.

THE MARQUIS'S HEIRS

The Marquis was restless. He walked up and down the room. For a moment a fictitious strength was upon him, and he rejoiced in it. The nun eyed him cautiously out of her little slits of eyes, under the solemn veil.

For there was a nun with him now, a Sister of Mercy. The Marquis wanted a hundred useless attentions in the constant changes of his whim. Nursing him was exhausting work, physically and mentally, for, in his continuous flight from himself, he could not be in repose, and he would not be alone.

And so every moment the sick man thought of something else he wanted, merely because it was something else. Loripont wearied under the perpetual strain, and showed it. "Then get somebody till your wife comes," said his master. "Not longer. Get a Sister. They hold their tongues." The woman had come that morning, and had ministered to the Marquis's wants all day. She was a fat, middle-aged woman, mealy, expressionless, buttoned-eyed. She spoke in the shortest of sentences, and a sleepy voice.

"The house is exactly what I needed," said the Marquis for the twentieth time that day. He stopped and vaguely eyed the monstrous lamp in the middle of the ceiling. "I shall be absolute master of my surroundings there, alone with the Loriponts, in a wide expanse of park. I could not have found better had I hunted for years. Of course it is enormously expensive, but what matters money to a man who may be dead in a month?"

He walked a few steps farther and halted in front of the nun.

"What matters money," he repeated, "to a man who will be dead in a month?"

"Nothing," replied the nun. They had sent him one who understood a little French.

"And, besides, the value of the estate remains. I offered

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him the lowest figure; it may not be a bad bargain, after all. Absolute seclusion! I should say luck had befriended me, were it not that I knew that everything is possible to him that pays."

He rambled on, to himself, not to her, though he liked to have a human creature listening. In an hour they would be coming with the deed of purchase. To-morrow he would hide himself, behind thick walls and wide woods, to shriek out his life if he chose. For the outside world, he would sink away into slow oblivion, and none of his whilom "friends" would ever apprehend that the unconquerable Marquis had, in his turn, been conquered by the great Conqueror, Pain.

"What would it matter," continued M. de la Jolais, "whether I left behind me ten francs or ten million? The Vicomte, my dear cousin. would not have a penny, could I deprive him of his share. I hate him. And as for my sister's child, whom I have never seen, why should I love her?"

"What do you say?" he asked, almost fiercely, turning on the Sister of Mercy. He did not much care what she said, as long as she talked.

"Nothing," replied Sister Constantia, smoothly, and went on watching him out of her half-closed eyes.

The Marquis sank into his large elbow-chair.

"A beautiful quality in a woman," he said, half sneeringly, half smilingly. "Had Madame Cochonnard understood its value, I might now have had somebody worth leaving my money to. But she got into a habit of saying 'Yes!'—the worst thing your sex can get into the habit of saying. Could you have loved a creature of the name of Cochonnard?"

The nun dropped her eyes. "We love no one, Monsieur," she said.

"A woman, I mean, of course," said the Marquis, testily. "I do not forget to whom I am speaking."

"Ah—," said the nun, slowly. "We love everybody, Monsieur. Yes, I could have loved any one, whatever their name."

"Then excuse my saying, ma sœur, that you have no discriminating taste. Why, the very name is unpronounceable in society, so naturally the woman that bore it was dead there."

He fell into a reverie. "To whom would you leave your money," he said presently, "if you were dying, and had no one to leave it to?"

He talked thus constantly of dying. He had gone through all the experiences of horror and indignation indicated above. Yet never for one moment had he realized the actuality of death. It was in him, yet outside him. He was present at the tragedy of himself.

But, for the moment, at any rate, he was alive.

"To my mother," replied Sister Constantia, "the common mother of us all. Lo, there are my mother and my brethren!"

The Marquis made a grimace. "Yes, I know," he said. "It is a large family. But I have never felt attracted towards the Great Unwashed. That surely is pardonable in me, for I have always detested my relations."

"If I were dying," said the nun, roused from her placidity by his manner, "I would strive to make my peace with God."

"Hoity-toity!" he answered. "I know what is meant by that. All of it to a lot of lazy priests, for masses they never say! No, ma sœur, I am an upholder of religion—it is invaluable—but I am not a fool."

They were silent for some time; she being too angry to reply.

"Waste is wickedness," added the Marquis, spitefully. "I never spent a penny but I got a penny's worth for it."

"Pennies become pounds in the heavenly exchequer," replied Sister Constantia.

He rested his face on his hands; the face was thin, the hands yet thinner, long, slender, and white.

When at last he moved again, he said, without looking at her: "I wonder would it be worth while?"

She waited.

"Not to give it to the priests, mind you. I won't give a penny to the priests. But to let the poor have it. Something must be done with it, and that way might have its advantages. Your convent, now, does it interest itself in the poor? I suppose so?"

"Indeed it does," said the sister. She opened her eyes wide; not that it made them any wider.

"Well, I must see. I have never thought it out before. I have never realized, nor wished to realize, the idea of having heirs. The old Baron here, I fancy, suggested the subject, and I daresay my 'poor relations' will do as well as anybody else. That means 'the monkeys,' doesn't it? I don't mean those; I mean the other set, the canaille. Peuah!—it is an unpleasant subject. Oblige me by fetching Antoine."

Antoine, who had been lying down for too short a rest, appeared with sullen face. "I am too lonely," said the Marquis. "I must have something to amuse me. You, to-morrow you will have your wife. I do not know whether she amuses you, but she keeps you occupied. I think I should like to have some of the horses; there is sure to be plenty of room at that place. Write and tell them to send 'Jeanneton,' and 'Sooty Jack,' and 'Veuve Cliquot.' It will amuse me to look at them. And I might as well have the dogs—the house-dogs—from Brussels."

"But, if Monsieur le Marquis wishes it to remain unknown that he is here—"

"Tiens! that is true." How weak his head must be growing! "I fear I shall have to give up the idea. I am sorry. But tell them to send 'Jeanneton.' A groom can travel with her to the frontier, and you must fetch her there. I have been thinking if there was any one I should care to take leave of, and I have set my heart on seeing 'Jeanneton' again. She certainly is the one creature who loves me."

"Monsieur le Marquis forgets the dogs," said the valet, calmly.

"She must be lonely, poor beast, among a lot of servants. She cannot abide servants, like myself. And perhaps, after all, I shall get better, and ride her. These doctors are constantly mistaken."

"They are," said Antoine.

The Marquis abandoned his listless attitude. "Do you know," he asked eagerly, "of their making a mistake in a case like mine?"

"Yes," replied Antoine, who had that morning heard the tale, through Bulbius, from Veronica. "I know of a case of a lady whom all the doctors had given up." And he launched into a wonderful account of some homeopathic cure. "I do not believe a word of it," interposed the sick man occasionally, as he sat drinking in the glad details. He was quite vexed when the arrival of the Notary and his two clerks interrupted the story. A few minutes later the Baron appeared. He held out his hand to Strum, who ignored it.

The deed was read, the usual formalities were gone through, the necessarv arrangements were made for the transfer of the purchase-money. The only "incident" of any importance occurred when the Baron van Rexelaer passed across a slip of folded paper to M. de la Jolais. The Marquis read, "Will you permit the clause to be added, that the chapel remain intact?"

"But certainly," said M. de la Jolais.

And then came the signing of the names. For the last time the Baron, now signing away his manorial rights, would call himself by the name which had been handed down to him through five slow centuries. He laid down the pen. Then, hurriedly seizing it, he sprawled the words across the page. And he buried his hands deep in his pockets, lest any should notice how they trembled.

Under this signature came the Marquis's, in neat little letters: "Josephe Xavier Hippolyte de la Jolais-Farjolle de Saint-Leu."

"Et de Deynum," said the Baron aloud, in the bitter scorn of his heart. And then he colored scarlet, for regret of the unheeding insult, as it seemed, to M. de la Jolais. No one spoke.

[To be continued]

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The Home

A National Vice

An article in the "North American Review" for April of this year, by the Marquise de San Carlos, on "Middle-Class Life in France," is most interesting. While the pettiness of the aim of a middle-class Frenchman cannot appeal to the imagination, the wisdom of his economies, the unity of purpose of the whole family, the happy co-operation to fulfill their social ideal of happiness, do appeal to the common sense of the reader. We realize the false ambition that controls the majority of American families; the rebellion against the small economies that lay the foundation of the French *bourgeois* fortune. The wife, with her healthful economies, has, it may be, a business of her own, carried on, not that the family may live more extravagantly, but that the yearly savings may be more, that the period when Monsieur may retire may be brought that much nearer, that the home with the surroundings that best represent their wishes may be theirs.

An American capitalist, a keen observer, said recently that he did not believe there was an American citizen, whose income represented a salary, who was not living beyond his means; and if he had a family, he was bringing up that family to standards and wants that he could not honestly gratify. The professional man who heard him agreed with him. Both had traveled extensively, and both agreed that no other people erred so in judgment of what constituted true happiness as the Americans. To this false ambition, they said, was to be attributed the passion for speculation, the temptation to dishonesty, the tendency to sacrifice future stability to present emergency, in the financial and commercial world. As a people we overfurnished our houses, we overdressed our persons, we overentertained. We sacrificed the beautiful simplicity that could be ours in our homes, our families, our social relations, to a falsehood, a desire to impress a public that understood our pretenses and that repeated our errors. There was no hope of overcoming our national vice except by a long period of financial disaster, during which the bulk of the people would be forced to economize.

Yet we pride ourselves on our intelligence. With the utmost frankness we admit our national vice, but lack the courage to hold to our individual standards of expenditure and give the moral strength of example to our weaker brethren.

A Little Girl's Treasures

By Julia B. Schauffler

During a recent visit to Boston I was calling at one of the beautiful homes on Commonwealth Avenue, when I met for the first time the little daughter of the house, a charming child of ten. After a short talk about her school and her little brothers, I noticed that her pocket was rather bulky, and inquired what she had in it to make it so heavy. With perfect gravity, she produced from a pocket of the ordinary size for a child's dress the following articles: A diary, a set of celluloid tablets, a purse, a lead-pencil, a pocket-knife, a latch-key on a large ring, and two pocket-handkerchiefs! I laughed at the pile as it accumulated on the table, but Eleanor assured me that every article was necessary, and that she could not spare a single one!

She then invited me upstairs to see her room, and as I followed her I expected to find a room full of childish adornments, with a whole family of dolls in possession. But I knew not Boston! Perhaps babies of three play with dolls in Boston, but at ten they have evidently left off such childish pleasures, and have begun to "make collections."

At least this was the case with my little guide, who led me into a beautiful room, with dainty furnishings, but in which the place of honor was given to the cabinet that held her "specimens." If I could only give some faint idea of the enthusiasm and bright intelligence with which little Eleanor showed me her treasures! Such a curator for a museum as she would make! She took out first a large pasteboard box, lined with cork, in which many butterflies spread their fairylike wings, being apparently kept from flying only by the slender entomological pins which pierced their delicate bodies. With great animation Eleanor described the capture of different ones, and I was reminded of some valiant hunter telling stories of the chase as he shows the noble antlers of a stag or a caribou. Then another box was produced, with the explanation, "These are my moths." Next the upper bureau drawer was opened, and from the place of honor, where most girls keep their jewelry, Eleanor produced her greatest treasures—a curious leaf insect, and, best of all, an exquisite lunar moth, reposing in dignity in a box by himself. The child had bought this beautiful specimen at a fair, where the money of most children is spent on caramels or lemonade.

Then came the exhibition of the marine curiosities collected during her stay at the seaside, consisting of the different kinds of shells and algæ which are to be found on the Massachusetts coast, and including several little boxes of sand. Eleanor explained that she intended in time to have a little bit of sand from every beach in the United States, but that she had only been to five beaches as yet! Now two fine "mother-of-pearl" shells were produced, with many injunctions to hold them sideways to the light, so that their rich and varied tints might come out in perfection. I asked where they came from, and the laughing reply was, "I don't know, and I don't care, but they are mine now!"

On the floor was a box of minerals, each specimen having a separate compartment with a neat label affixed; and when I inquired how she had secured so many, Eleanor replied: "Some I found, and some were given to me." Fancy an ordinary child of that age appreciating a gift of a bit of quartz or old red sandstone!

The last object of interest was a small Japanese cabinet with tiny drawers, and in these drawers, lying on sheets of cotton, were her "coins"—all old pennies of the large size, but the child knew the date of every copper, and showed with pride those that were the rarest.

On the bureau was a pincushion, with ten or twelve simple brooches such as children delight in, and I asked Eleanor how she could use so many. She explained that she wore them around in turn, giving each one an airing for a single day! But her heart was not on her trinkets, although her well-balanced mind suggested the regular rotation in service, so that the kind friends who had given the pins might see that she valued them.

As I left the room I could scarcely keep from exclaiming, "O happy child! so early taught to find your greatest pleasure in the treasures of nature—your eyes already trained to notice everything new or strange in a walk through the woods or by the seashore. O wise mother! who, by cordial sympathy with childish tastes, and a hearty enthusiasm for the natural sciences, have so educated your little girl that, at the age of ten, her character is formed, so far as it pertains to intelligent appreciation of the wonders of the outdoor world." Such a child as this will never be overfond of dress or society; she has already risen to a higher plane, and in a wise study of God's laws in nature she will find her highest joy. Every thought of her beautiful face, beaming with intelligence, is a fresh joy, and this workaday world seems fairer and brighter because little Eleanor is in it.

Observe thyself as thy greatest enemy—so shalt thou become thy greatest friend.—*Quarles.*

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A Necessity to Completeness

The women of this country who have had in their households as servants girls educated in the schools of Norway, Sweden, or Germany, have, if they take any interest in their servants, been impressed with the much wider knowledge of those girls as compared with servants of other nationalities. They use the needle in an almost expert manner. Every kind of sewing is familiar to them; they knit, embroider, and crochet in their leisure time, and, as a rule, are much neater in apparel and surroundings than other nationalities in similar employment.

The secret is that sewing is taught in every grade of the schools of these countries. The educational exhibits from these countries at the World's Fair are impressive because of the beautiful needlework exhibited. The articles shown from grades where the average age was six years compare favorably with those from our own schools exhibited as the work of girls of ten, twelve, and even fourteen.

The freedom given to women in the classes below those of absolute wealth by a knowledge of the use of needle, scissors, and patterns, only those who have been oppressed by the awful waste because of ignorance can appreciate.

More can be done while a girl is under fourteen to make her an expert with her needle than can ever be done after that age. It is impossible to make a girl expert with the needle unless she is taught under a consecutive system—a method which passes naturally from one step to the next. The old system of beginning on a garment is not a scientific or a progressive method, and is being dropped by all sewing-schools that are up to the times. The stitches must be learned on small pieces of cloth, and the garment, when made, be the work of the pupil from its first taking shape; that is, the pupils must learn how to cut the garment, how to use a pattern, how to use material economically. This is the system that makes intelligent needlewomen.

Every intelligent woman knows the advantage it gives her to have a practical knowledge of every department of labor connected with her home and family; it makes her more patient with failures; it enables her to understand the cause of failures. If the woman who can pay for service finds practical knowledge an advantage, how much more the woman who will have to supply skill as well as money in the proper execution of her household labor! Women in this country should demand the introduction of manual training in our public schools. No girl is equipped for her position as a woman unless she possesses more than a theoretical knowledge as to the execution of all work connected with her household. With the poor, ignorance opens the door to suffering, discontent, and degradation. With the rich, ignorance opens the door to cheating, to deceit, to fraud.

Working-Girls' Vacation Fund

Previously acknowledged	$992 93
Co-laborers' Circle of King's Daughters, East Orange, N. J.	5 00
The Girls' and Boys' Dancing Class, Litchfield, Conn	5 00
H. H. B., New Haven, Conn	10 00
Miss M. M. D., Washington, Ind	1 00
C	1 00
A Friend, Troy, Pa	5 00
M. F., Ithaca, N. Y.	2 00
First-Fruits, C. B. A.	5 00
A Friend, Amherst, Mass	15 00
M. C. D., Poughkeepsie, N. Y.	3 00
T. P. R., Washington, D. C.	10 00
Total	$1,054 93

Loving-kindness is greater than laws; and the charities of life are greater than all ceremonies.—*Talmud.*

Through every rift of discovery some seeming anomaly drops out of the darkness, and falls as a golden link into the great chain of order.—*E. H. Chapin.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one little sin indulged makes a hole you could put your head through.—*Charles Buxton.*

The Seal of Love

An article appeared in the June "Music," entitled "Robert Schumann's Correspondence," which gives a most charming picture of Schumann and his fiancée, Clara Wieck. The impression left on the mind is not that of the man, the composer, but of a perfect marriage, and of how its perfection rested on a common intellectual interest, as well as sympathy. The secret of the disillusion in so many marriages is the lack of just this; there is not that uniting of intellect that is the absolute necessity of a perfect marriage. So frequently we find that a perfect marriage to many means a common opinion on every subject. It is not this; a perfect marriage means a dominant power in each that the other respects and appreciates. Schumann never hesitates to criticise his fiancée's compositions; sees and explains the defects and finds the cause in her, endeavoring to make her appreciate and remove the cause. It was this power of impersonality that made them what they were to each other. Every human being of intelligence appreciates, and profits by, discriminating criticism. Unfailing approval may be pleasant, but it does not in the end result in dependence on the person's judgment who renders it. "When you are at the piano you are not yourself to me," writes Schumann the lover to Clara Wieck; "my judgment is absolutely independent." Did it lessen the value of this sentence written later: "There is yet much in me; if you remain faithful to me, all will come to the light; if not, all will remain buried." That the woman who did so much to make the world appreciate the genius she saw in the man she loved wrote frankly of the difficulties in his way, this extract from one of Schumann's letters to her shows: "You fear that few will appreciate my works; be reassured, dear Clara; you will see during your life that my work will be known and spoken of"—a prophecy which her love helped to fulfill.

Perfect love means a unity of intellect, an appreciation of ability and of limitation. Minds must move together if they are to inspire and dominate each because of differing and finer powers.

Some Beautiful Houses and What Becomes of Them

By A. H. Gardner

In 1865 Dr. (now Sir) William Dawson, of Montreal, discovered in the Laurentian hills the remains of an animal which he named the Eozoon or dawn animal, because it was, from the place in which it was found, evidently one of the life-forms which appeared at the period when God said, "Let the waters bring forth abundantly the moving creature that hath life." It was a representative of the oldest life upon the earth. Other forms of life have appeared and disappeared. Species, groups, classes, have developed and become extinct. This form of life has remained, changing only the style of house in which it has lived, from what the first chapter of Genesis calls the "fifth day" until now. Dr. Dawson's discovery was not the animal itself, but the old-fashioned house in which one of these animals had lived. We find them to-day in both fresh and salt water, living in an almost infinite variety of houses, and some of them—the amœbæ—without any houses at all. For an idea of the variety and shapes of the fresh-water forms, I can only refer you to your public library, where you may find Professor Leidy's work on Rhizopods. Remember, too, that they are all microscopic.

The salt-water forms generally come under the head of what are known as Foraminifera. Professor Carpenter's work is an authority on that subject. Foraminifera are really but rhizopods who live in certain styles of houses. In the ocean they build their wonderful tenements, either from minute sand-grains or from the lime held in solution in the ocean's water. The sand forms are curious and interesting, but the most beautiful and complex are those of lime formation. By just what process this lime is formed

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into cases of such marvelous shape, or why they should be so delicate and intricate, is wholly a matter of speculation. The most abundant family of this period is the Globigerina. They are found wherever ocean soundings have been made. If, during a voyage to Europe, a sufficiently fine net be dragged through the water, they would be taken in countless numbers. Under the microscope they appear as a cluster of minute globes of graduated sizes, increasing in dimension from the center outward, and of somewhat irregular, though always rounded, shape. Their aggregation forms a spheroid. These globes are but chambers serially connected, which mark the growth of the inhabitant. Beginning with its first abode—a single cell—as the rhizopod finds its quarters too limited for its growth, it projects a portion of its body through the door of its house and builds an extension. As it continues to grow it adds chamber after chamber, each larger than its predecessor, and lives in them all. The general plan of arrangement is a coil. The chambers are rarely more than sixteen in number. After that the excess of body-matter detaches itself from the main portion, to form a new organism with an establishment of its own. As the globigerina increase in size and weight, they sink to the bottom. There, with the shells of those whose lives are lived on the bed of the ocean, their little houses, after the death of the rhizopod tenant, form a large percentage of the ocean mud. It is estimated that no less than ninety-seven per cent. of what is called "ooze," brought up by dredging in the North Atlantic Ocean, is composed of these tiny shells. Of the thickness of the globigerina mud-bed we cannot even guess.

Another very important branch of the Foraminifera family is the Nummulites, which, although less frequently found in our day, was in past ages so prolific that their remains may be said to belt the earth's northern hemisphere with an irregular girdle, which has in some places a width of 1,800 miles and an unknown thickness. They are much larger than the globigerina, and in beauty of design and general complexity of structure are among the most marvelous of all the foraminifera. In size they vary from one-sixteenth of an inch in diameter up to gigantic specimens of rare occurrence that are four and a half inches, the average being one-half to one inch. Most of them are circular in form, with more or less convex or rounded sides. Their general arrangement is a series of cells or chambers having curved partitions and forming a coil. Starting from a central cell, other cells are, as with the globigerina, built, one at a time, to provide for the growth of the inhabitant, of gradually increasing dimensions, each addition larger than the one preceding it, with geometrical precision. To attempt a description of the interior arrangement of most of the nummulites is only to be baffled by a lack of words with which to picture the complexity and dainty grace of the lines of their structure, the exquisite relative proportions of the successive chambers, and the amazing system of canals which pass throughout the walls and by which nutriment is supplied to the parts inhabiting the different cells. Many of the things which can be seen through a microscope cannot well be shown through an inkstand.

Of the countless millions of billions of these creatures that have lived and built for themselves marvelous houses the human mind can have no conception. To know what becomes of them all we must first realize that much of what is now dry land was once the bed of the ocean. Deeper excavations of the globigerina mud of the North Atlantic show that the shells, by disintegration and decomposition, have formed into a material so resembling chalk as to warrant the conclusion that the chalk-beds of Europe are but deposits of these shells, combined with a small percentage of other material. This is verified by subjecting the chalk formation to close microscopical examination. It is also certain that nearly all of our marble is but the result of chemical changes in deposits of these structures. Some marbles show very distinctly undecomposed shell-forms which are recognized as globigerina and nummulites. The stone from which much of the city of Paris is built consists almost entirely of foraminifera called the Miliolida. The stones used for the construction of the pyramids of Egypt are the fossil formation of some of these shell houses. All over the world are found beds of limestone, some of which have been extensively worked, which the microscope shows to be composed of the remains of nummulites and fusulina. Thus we see that no inconsiderable portion of the solid part of the earth's substance is but the result of the life and death of these marvelous creatures. Useful in their lives in making and keeping the water of old ocean just what the Creator intended it should be, at their death they leave a legacy of the houses in which their little lives were lived to us, who, from the ruins of theirs, build some of the houses in which our lives are lived. Great indeed are the works of man—the result of his God-given intelligence; great and wonderful the Taj Mahal and the Alhambra; great the skill of Brunelleschi, of Giotto, of Michel Angelo and Sir Christopher Wren. But their works are the works of men, and suggest little save man's greatness. In the work of some of these animals placed in our catalogues among the lower order of creation, we can find no suggestions save of the Father of Him who said, "In my Father's house are many mansions."

The Secret of Persimmon Valley

By William Murray Graydon

In Two Parts—I.

Peter Kline had lived in the same little log cabin at one side of Persimmon Valley for nearly sixty years, and how long his father, who was one of the earliest settlers, resided there before him was beyond the memory of the oldest inhabitant of Barlow Corners. The best of cabins will grow weak and tottery with age, and when the great February storm came the rain beat in upon Peter the whole night long. The exposure brought on a severe attack of rheumatism, and for six weeks he lay in his bed entirely alone except at those brief intervals during the day when some kind neighbor brought him food and drink.

By the first of April the old man was able to sit up, but it was evident that months would be required to restore him to his former activity. This was a serious matter, for Peter owned nothing but his cabin and a mile or two of mountain land up the valley. The latter possession was hardly worth its taxes. It was mostly rock, and such timber as grew thereon was stunted and hard to get at. Heretofore Peter had earned a scanty livelihood by trapping game in winter, and in summer-time selling trout to the anglers who came from the distant towns and cities. Now he was helpless, and there seemed no alternative but to starve or become a burden on the community. Either prospect was equally disheartening. He was too proud to accept charity from his neighbors, and indeed they had all they could do to feed and clothe themselves.

Peter was of a simple and childlike disposition, and had always been on friendly terms with the village boys, who were frequent visitors at his cabin. Now, boys, as a rule, are thoughtless; and though these lads were sorry for the old man's misfortune, it did not occur to them that it was in their power to requite his kindnesses in a substantial way. There was just one lad at Barlow Corners whose nature was stirred to a deeper depth than mere sympathy, and this was Garth Barret.

Barlow Corners, it must be said, lay a quarter of a mile below Peter's cabin. It was a mere bit of a place, and the valley was so narrow here that the straggling cluster of frame houses seemed in imminent danger of being crushed between the twin mountain ranges. Brook Run poured fretfully by the very doors, and for miles up its course it swarmed with speckled trout. Nine miles down the lonely valley was the flourishing little town of Hillwood. It had railroad communication with the outer world, and was quite a resort in spring and fall for sportsmen who came from the distant city to gun and fish. Many found their way to Barlow Corners, where country fare and hospitality were to be had at the ancient stone tavern.

A two-horse covered wagon, called a stage by courtesy,

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made a daily trip between the two places. Its driver and proprietor was Isaac Jobson, who was also postmaster at Barlow Corners, and owned the one store there. Garth Barret was Isaac's clerk, and tended store for him during the day. Garth was sixteen years old. His father had been dead some years, and he was the sole support of his mother. He was a steady, intelligent lad, and his constant ambition was to fit himself for a higher station in life. In the evenings and at slack intervals through the day he studied hard, and by his own exertions he had already acquired a good all-round education. But he found time, nevertheless, for healthy sport. He was a dead shot with a rifle, and for catching trout there was not his equal in the neighborhood.

Garth owed his proficiency in these two things to Peter Kline, and during the old man's illness he had been doing a good deal of thinking. One evening about the middle of April he hunted up half a dozen of his companions, and got them into a quiet corner of the village. "Look here, fellows," he said, "you all know what hard luck poor old Peter has been having. He won't be able to stir about much for a long time, and he is terribly worried because the trout season opens day after to-morrow, and he can't earn money by selling bait and fish, as he did other years. You remember how kind he has always been to us—telling us stories and showing us how to set traps and make tackle and catch fish and shoot at mark. Now I want you to do something for him in return. If we all pitch in with a will, and take a little time every day to dig bait and catch strings of fish, we can earn enough money to keep Peter from want until he is well again. What do you say to it?"

For a moment there was an awkward silence. Tom Stacey was the first to speak. "I'd like to do it, Garth," he said, hesitatingly; "but, you see, I need money myself, and must sell all the fish I can."

"And I have to work hard," added Jim Bent. "I won't have much time off."

The other lads made pretty much the same answer. Each had a glib and ready excuse.

Garth's cheeks flushed, and his eyes blazed with fiery scorn. "I didn't think you fellows could be so mean and ungrateful," he fearlessly blurted out. "I see through it all. You intend to take advantage of Peter's illness and earn money for yourselves by robbing him of his customers. But you sha'n't do it. I'll take care of him, if I have to get up at three o'clock every morning. You fellows ought to be ashamed of yourselves."

With this parting thrust, Garth turned on his heel and marched proudly away. He went straight home, and told his mother everything. She sympathized with him, and encouraged his resolve. A little later he was at Peter's cabin, and tears filled the old man's eyes when Garth eagerly unfolded his plan.

"God bless your kind heart, my boy!" he said, tremulously. "You've cheered me a heap. But you must let me pay back every cent. It'll only be a loan. Arter while I'll be strong an' well ag'in."

"All right," assented Garth, who was only too glad to save the old man's pride. And thus the compact was made.

Having put his hand to the plow, the lad kept it there steadily. Every morning he rose before daylight, and whipped the stream for a mile or two above the village, returning to open the store at seven o'clock. It seemed as though the speckled beauties almost fought for the honor of being caught in such a good cause. A big string was Garth's daily reward, and what he could not sell to the city anglers at the tavern, Isaac Jobson took to Hillwood and disposed of at fair prices. The competition of the other lads did not seriously interfere with Garth. They were too indolent to rise early, nor had they his knack of luring the trout from the foamy pools. But they envied his success, and treated him with a cutting indifference that was hard to bear.

The good wishes of the older people were with Garth, and he persevered nobly. His double work made the day long and wearisome, and when evening came he was too fatigued for study. He usually went to the cabin for an hour, and cheered old Peter by counting over with him the fast accumulating pile of coins.

So the days wore on, and showery April gave place to the flowers and sunshine of May. The city fishermen kept coming to Barlow Corners, and among them was a prominent railroad official. Mr. Kenton had always been a warm friend of Peter's, and when he learned what Garth was doing he became interested in the lad. He frequently employed him to procure bait, and to act as guide to the best pools.

Several times Mr. Kenton brought two strangers with him—young, boyish-looking men, burdened with brass instruments and steel-tipped poles. They would start up the valley in the morning, and be gone all day, returning to the village at night, dirty and tired. These men were known to be surveyors, and their visits caused a ripple of excitement to spread through the neighborhood. It had been rumored for a long time past that the railroad company intended to extend their line up Persimmon Valley, and connect with another road some miles distant. It now looked as though the rumor was to be confirmed. Nothing definite was given out, however, and Mr. Kenton refused to speak of the matter.

Early in May two more strangers came to Barlow Corners. One was a middle-aged man with smooth-shaven face. His name was Holbert, and that of his companion was Dent. The latter was about thirty years old, and had sandy hair and beard.

These men were less prepossessing and refined than the usual visitors to Barlow Corners. Their first stay lasted a week. Several times they engaged Garth to show them the best fishing localities, but they did not seem to care whether they caught any trout or not. They chatted freely with the lad, and questioned him closely about the ownership of the land that lay on both sides of the valley. At their request Garth showed them the boundary lines of the tract owned by Peter Kline, and told them all about the old man, in whom they professed to take an interest.

After this they paid little attention to the lad. They returned to the village three or four times during the month of May. Each morning they would start up the valley by themselves, burdened with rods, lunch-baskets, and heavy leather cases that looked as though they might contain guns. But they seldom brought any fish back, nor did Garth ever encounter them on his early trips. Once or twice, when he was returning to the village, he heard dull, metallic sounds up the mountain. It was just such a noise as would have been made by a workman drilling in a stone quarry.

Garth began to think that these men were connected with the railroad, and had taken the place of the surveyors, who no longer came to the village. One day when he was fishing with Mr. Kenton he ventured to speak of the matter. Mr. Kenton looked puzzled for an instant. "The men are utter strangers to me," he said. "I have no idea what brings them here. They certainly have no connection with our company. I can't understand the noise you heard, but it looks a little—" He did not finish the sentence, for a plump trout just then seized his hook, and gave him something else to think about. The subject was not again referred to.

The weeks went by, and Garth stuck nobly to his self-imposed task. Peter wanted for nothing, and even had a little store of money laid by. The warm weather helped him more than medicine, and he steadily grew stronger. There was a likelihood of his being quite well before the summer was over.

Late in June the two men, Holbert and Dent, returned to Barlow Corners after a fortnight's absence. They drove over from Hillwood with their own team, and entered the village after dark. Garth was up at old Peter's cabin until late that evening, and did not know of their arrival. Sunrise the next morning found him a mile and a half up the valley. On this occasion he whipped the pools with more than usual care as he worked his way down the rocky stream. He wanted a big string to sell to Mr. Kenton, who was returning to the city that day. At the end of the first half-mile his creel contained thirty beauties. He

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stopped a moment, and plucked some grass to put on top of them. "If the fish keep on biting at this rate, old Peter will be a dollar in pocket," he said to himself. "My! what a lot of money I could earn if I was working for myself!"

For an instant he vaguely regretted his sacrifice. Then he blushed with shame at the unworthy thought, and tramped on to the next pool. He had barely cast his hook upon a patch of black water when a dull explosion echoed on the air, and was followed by a clattering noise.

Garth fairly jumped with fright. He was opposite the center of Peter's tract of land just then, and hence the sound seemed to proceed apparently from a point part way up the mountain. He instantly determined to see what this unwonted thing meant. Placing his rod and basket under a rock, he crossed the valley, and crept cautiously up the mountain-side amid tangled brake and stones. Distant voices guided him, and presently a big sloping rock was all that separated him from the unknown speakers. He crawled to the summit, and peered timidly over.

Why the Wedding Did Not Take Place

By Grace Thompson

They were three little girls—two sisters and a cousin. In summer they lived very close together in the country, but in winter the two little sisters lived in the city. You may be sure that the little girl who lived in the country was very happy when she saw the snow disappearing and the grass showing green down by the brook. But when she saw the buds swelling on the flowering currant-bushes, and the man began cleaning the garden on the hill and raking the lawn about the house, she grew more and more excited every day, for she knew that Alice and Isabel would soon come to the house on the hill to stay the long, beautiful months until it grew too cold to play out all day. At last the big wagons come, and the closed shutters are opened; chairs appear on the piazza, smoke comes out of the chimney, and the train brings Alice and Isabel. Shouts and flying figures soon let the whole neighborhood know that the cousins are together again. You never knew in which house you would find them. Alice and Bessie were nearly the same age; Isabel was three years younger. When the two older girls wanted to play house, this was very nice, for then Isabel could always be the child; but when they wanted to take long walks, or climb in the barn, or play ladies with long dresses, it was not so nice. For Isabel could not climb or walk far, and she thought being a lady with a long dress very stupid, and soon grew tired of it; usually she found some other way of amusing herself. But this day she insisted on playing being a lady, and getting in and out of the carriage, which was a pile of boards behind the barn. You know how troublesome a trail can be when it is nurse's apron tied behind. Sometimes the wind will blow it over your head, and the very next minute it is being entangled in your feet. Well, that was just what kept happening to Isabel's train; nurse told her not to tear the apron, or she would never lend her another. So you may be sure that Isabel was very careful when she got in and out of the carriage, which had a very unexpected way of wobbling.

To add to the importance of this occasion, Lady Gay, Lady May, and Lady Fay were going to the wedding of the Princess May, at St. James's Chapel. The Queen is very particular about the dress ladies wear before her, and the feathers—of grass, of course—were quite as hard to keep in place on top of their heads as the trails, with which the wind seemed to be very intimate, were to keep on the ground.

I do not know how it happened. I only know that there was a scream, a cry, and Lady Fay—that is, Isabel—lay on the ground, and there was a blue bump on her beautiful white forehead. Nurse was so frightened that she never looked at her apron, but carried Lady Fay, a sobbing little girl, away from the state carriage behind the barn. Somehow it appeared that the little lady had been pushed or shoved as she was getting out of the "topply" state carriage, and Lady Gay was supposed to have been guilty of this rudeness. Lady May went home, and the lovely wedding of the Royal Princess, on the knoll behind the barn in a little village in Connecticut, never took place.

At the house on the hill a little girl lay on a lounge with brown paper wet in vinegar on her forehead, and a larger girl, with big, brave brown eyes, sat alone all the afternoon in her own room. Further down the road, with a great mass of brown curls hanging over her face, sat a little girl on a piazza. How slowly the hours went by! it seemed as if tea-time would never come. At the tea-table Bessie was asked some question about the afternoon, and the story was told. "And, mamma, Aunt Kate punished Alice for pushing Isabel, but I did it; she did not. Alice knew I did it, but she did not tell."

"You must go over and tell Aunt Kate as soon as you get through tea."

"But I'm afraid. She will be cross." And Bessie's eyes filled with tears, and her lips trembled.

"Would you rather let Alice be punished? Would you rather have Aunt Kate think that Alice would be unkind to her own sister, so that Aunt Kate would not trust her with her little sister again? What will Alice think of you?"

Bessie slipped from her chair and flew up the road.

In about half an hour she came back with two red spots in her cheeks, and her long lashes damp.

"She kissed me, mamma; Aunt Kate just kissed me." And that was all that was said.

Sunday Afternoon

Proportionate Prosperity

By the Rev. Wilton Merle Smith, D.D.[1]

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

That is a wonderful wish—"May you prosper as your soul prospers." We know who John was who wrote it, but we know almost nothing about this Gaius. It would seem as if he were in trouble of some kind, possibly illness or financial difficulty. And this dear old Apostle wishes him new prosperity. But, curiously enough, he seems to make his wish proportionate. May your temporal prosperity keep pace and be proportioned to your soul prosperity!

I never have been able to read that verse without stopping over it. Someway it always reveals me to myself, for I always ask myself the question whether I am willing to have my temporal prosperity so proportioned. How many of us here this morning are willing to ask God to make our wealth, our business success, ever to be in proportion to our soul prosperity? Some of our fortunes would shrink amazingly if that proportion were carried out. Yes, we would want to think more than once before making such a prayer. But the Apostle does not hesitate. He knows how inestimably greater are the fortunes of the soul than the worldly riches, and he is unwilling that Gaius or that you and I should get so absorbed in the earthly prosperity as to lose the higher riches. Hence he makes his wish proportionate—"I wish above all things that thou mayest prosper even as thy soul prospereth."

Now, I want to say at the outset, as we take up this thought of proportionate prosperity, that I believe that this proportion is natural and is grounded in God's law. It is certainly the rule of the Old Testament history. It was the rule with Abraham and Isaac and Jacob. Their wealth and prosperity came to them simply because they feared and served the Lord God. It is illustrated in the life of Job. God gave to him his abundance because he was a perfect man, and, although God consented that Satan should

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try him for a while, yet he multiplied his prosperity again when the testing was over. And it is particularly proven in all the long history of God's dealings with the children of Israel. When they obeyed God, temporal prosperity always crowned them; when they disobeyed his commandments and wandered off into idolatry, then they always met disaster. Look also through the books of the prophets—at those warnings and blessed promises which came from God to Israel through these holy men. The great burden of those books is the threatening of temporal misfortune if the people continue in their sin, and the promise of great temporal prosperity if they turn from their sin unto God. When the children of Israel were in the wilderness, all the misfortunes that came upon them were directly due, as we are plainly told, to their sins. So, too, their real prosperity under David and other kings was sent of God because of their comparative faithfulness. To prove this one would need to quote a large part of the Old Testament. But it does not need that proof. Every one who is in any way familiar with God's dealings with his chosen people, Israel, knows perfectly well that their temporal prosperity was always proportioned and conditioned by their spiritual.

The question then naturally arises, Does this rule hold good to-day? Does God to-day proportion our temporal to our spiritual prosperity? At first thought we almost unhesitatingly answer, No! It certainly does not seem as if the most spiritual among us were always the most blessed in temporal things. And yet I venture to say that I believe that rule does hold good to-day as in the days of old. And I want to tell you why I believe so even in the face of the many seeming exceptions.

Is our God different from the God of Israel? Has the great Jehovah changed during the centuries? He always rewarded righteousness of old. Does he overlook and forget it now? I admit that there are marked exceptions to the rule, and after a moment we will look at them more carefully; but what I do claim, and claim with entire assurance of belief, is that a man has a deal better chance for prosperity in life along the paths of righteousness than along the paths of flagrant sin. God lives and reigns to-day. And he lives and reigns in individual life. "It is in his hand to make great," as the Psalmist says. "Riches and glory come of thee, O God," cries David. It is his hand that apportions our life success for us. I do not say that the earnest Christian is always the most prosperous; but I do say this, that in the broad view there is no such prosperity in the world as the prosperity of those who are the children of God. "I have been young, and now I am old," says the Psalmist, "yet never have I seen the righteous forsaken, or his seed begging bread." I do honestly believe to-day that this general rule will hold good, that temporal prosperity goes with spiritual. Look at this great city, with 1,250,000, or more than three-quarters of its population, living in the tenements. I do not need to tell you that the lamentable poverty which curses the poor comes in almost every instance from sin and vice. It is not misfortune, not the hard lines of a cruel fate, that fills the cup of the poor in this great city with its tenfold bitterness. Rather it is human shiftlessness and depravity and sin in their baneful effects upon human fortune. If we could eliminate from the misery of this city all that has been caused by the sin of fathers descending in its consequence upon the children, together with that which has been the direct result of the sin of to-day, there would be, I venture to say, not one-hundredth part remaining. Human misery is almost always the result of human sin. And so, on the other hand, when you turn to the prosperous homes and the happy homes, there you find most often the results which have sprung from righteousness. There are evil men that prosper, as we shall see later on; but for the most part, and taking life even of to-day as proof, where righteousness is there is prosperity, and where sin is there is wretchedness, sooner or later.

But now let us turn to the two seeming exceptions to this rule: first, the many wicked and unrighteous men who accumulate great riches; and, secondly, the many deeply spiritual hearts which seemingly have only misfortune in their lives. Surely there are thousands of such exceptions to the rule of the text.

Yes, there are; and I grant you very freely that such exceptions are puzzling in the extreme. But you and I are not the first ones who have been puzzled over them. Here is Jeremiah crying, "Wherefore doth the way of the wicked prosper?" And the Psalmist in the Seventy-third Psalm says: "I was envious when I saw the prosperity of the wicked. They are not in trouble as other men. Their eyes stand out with fatness. They have more than heart could wish." But the Psalmist answers his own question e'er long. He says he could not understand until he went into the sanctuary. Then he adds: "I understood their end. Surely Thou didst set them in slippery places. Thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors." David discusses the same question in the Thirty-seventh Psalm. He says: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." "Evil-doers," adds David, "shall be cut off: but those that wait on the Lord, they shall inherit the earth."

Now turn to human experience to-day. Is it not true that the vaunted prosperity of the wicked does not last? It did not last with Aaron Burr or with William M. Tweed. Very many so-called prosperous men, who seem to thrive in their iniquity for years, at last meet their just deserts. God works by a long circuit. He is never in haste. But in some way things get wonderfully evened up in this life even. And yet, suppose that God does allow some wicked men to prosper; suppose that men who have built their fortunes upon the oppression of widows and children are allowed to become most prosperous, did it ever occur to you that there might be a mercy in it, to allow such hearts to get all they could out of this world, because they would get so little in the next? I, for one, am glad that any wicked man who is at last to be shut out of God's home can enjoy something here. It makes me feel better about his future. I believe that Satan heaps up some men's riches, and he does it by God's permission. And, indeed, I should think that men who are godless and yet prosperous would tremble in their shoes for fear that God had forsaken them. It is a dreadful thought to me: Prosperous here because wretchedness and darkness await them over there.

Now turn to the afflictions of the righteous. Here again is a seeming exception. "Many are the afflictions of the righteous," we read. And yet I affirm that the afflictions of the righteous do not compare with the afflictions of the wicked. The poverty, the misery, the squalor, the anguish of this great city are not the afflictions of the righteous, but rather the terrible results of sin and evil. I grant you that some righteous men grind along here with terrible trials. Prosperity never seems to crown anything they do. But, my friends, have you ever thought that it all might come of divinest mercy? Not all of us can stand prosperity. Some of us would lose our very souls if temporal riches were given us. God's wish for us is the wish of the text, the wish of this grand old Apostle: May you prosper even as your souls prosper. But with some of us temporal prosperity would be at the expense of spiritual health and prosperity. Can God grant me such prosperity if he loves me? No! Rather, it is only his divinest mercy to let me grind along here, with many privations and sorrows, that I may surely lay up my treasure in heaven. I claim that God would willingly give to all of us the largest temporal happiness here if he only could. I believe that he does keep us wonderfully who have such happy homes, such abounding comforts, as the children of God! He gives us comforts. If he denies us the luxuries of life, it is only because he knows that we could not bear them.

So much, then, for the general statement of this truth. I want to turn now to two of its most practical bearings.

1. Its bearing for those who are prospered in temporal things. You have been prosperous. Your homes are filled with every comfort, through the mercy of God; not by your own ability alone, but through your efforts blessed

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and aided of God. There is no greater sin than for a man to look upon his business success with swelling pride and say, as Nebuchadnezzar said, "Is not this great Babylon which I have builded?" While the word was in the King's mouth there came a voice from heaven saying, "O King, to thee it is spoken. Thy kingdom is departed from thee!" Do not swell with pride, O man! because God has allowed thee to succeed. He can sweep away thy riches in a single night. But the question I want to ask you prosperous men this morning is this, and I want this question to pierce and cut, if need be, like a knife: What effect upon your soul prosperity has your business success had? Have the two gone on neck and neck, shoulder to shoulder? Or has the temporal outpaced the spiritual? If so, this great Apostle has a sad wish for you—a wish which will cause a tremendous shrinkage in your fortune. He wishes above all things that you may prosper in the temporal things only as your soul prospers.

Let me paint a picture, and see if it gathers your life into the canvas at all. Here is a young man, a Christian, earnest in his loyalty to Christ, a worker in the vineyard, loving souls, and loving to bear the Master's message to the hungering ones about him. He is in the Sunday-school, never absent from the prayer-meeting, liberal even to the giving of one-tenth of his scanty income to the Master. Now let us watch this young man. He prospers in his business, and, through the grace of God, rapidly accumulates a fortune. He enlarges his way of living, gathers beautiful things about him, lives in a costly house, and has splendid equipages and all the luxuries that wealth can bring. I watch that man in great anxiety to see what influence upon his religious life his growing importance will have. By and by he slips into careless ways; his Sunday-school work is neglected and finally given up; he suffers his worldly engagements to accumulate to such an extent that his face now is never seen at the prayer-meeting. He lives, too, at the top of his income; hence he gives comparatively little to the causes of the Church. Now, my friends, what has been the issue? Simply this: our earnest, consecrated young man has become the ease-loving, luxurious worldling.

Now, there are a good many prosperous men in this church. There is much of wealth and luxury. The question I raise to-day is, What effect had your temporal prosperity upon your soul health? Is your life true in any way to the picture I have painted? Take the matter of giving to the Lord. As a church we have given very largely of late. But there are many prosperous men right here who, seemingly at least, give almost nothing to the work of the Lord. The large part of every offering comes from a few princely givers; and others whom God has blessed, whose fortunes are equally large, and whose lives are filled with luxury, give only on protest, and grudgingly, and are irritated at any such plain words as these. My friends, I want that you may get revealed to yourselves, and see how your temporal prosperity has outrun your spiritual. And I want you to tremble because of the real danger to your soul that comes from the very wealth that God has given you.

My friends, I have not raised a man of straw to strike at. I know, and you know, very well that what I have said is most accurately true to life. Our temporal prosperity does often grow at the expense of our spiritual. We get rich and prosperous and waterlogged with worldliness. I should think it would be different. I should think that the man whose life has just been crowded with blessings would be wonderfully tender and responsive to Heaven. But he is not. I have known but one person in all my observation and study of men who was led simply by the blessings of life to turn to God. We are all like the nine lepers—much more intent upon enjoying our healing or our blessings than upon thanking God for them. To me it is one of the anomalies of human nature that we so soon forget our mercies. Ingratitude is not only the basest and the meanest of crimes, but it is the most frequent crime on the calendar. The life of Sir Francis Bacon is stained with it. He owed all his early advancement to the Earl of Essex. Essex made Bacon's brilliant career possible. And yet at last, when Essex was charged with treason, Bacon poured out all his energies to secure his conviction. No wonder Bacon has been called "the wisest, brightest, meanest of mankind." But the ingratitude of Bacon is but child's play compared to the ingratitude of some of you prosperous men, who have received everything from God, and yet turn your faces away from him; who are living every day upon his gracious gifts, and yet give to him only a formal and a loveless service. Your temporal prosperity has been gained at the expense of your spiritual. You have gained your mess of pottage, but you stand in danger of losing your birthright of spiritual blessing.

And now what would this great Apostle say to some of you if he stood here this morning? He would say, "I wish above all things that you may prosper only as your soul prospers. I wish that your temporal prosperity may dwindle, and your spiritual health increase, until they are on even pace and running close together. Would the rather," I think he would add, "that every penny of your fortune were swept away than that it should be a millstone about your neck to drown you in perdition." O friend, I bid you have a care. See that you use and not abuse the prosperity that God has given you; or else God will some day sweep it all away, or suffer it to destroy thy soul. I wish for you the wish of the text—may you prosper even as your soul prospers.

2. The second bearing of this truth is for those who have been unfortunate. The world is filled with those who are in the midst of financial and other difficulties. Some of us may be just now under a cloud, bearing burdens of which the world is ignorant. I want to say at the outset to such hearts that there is no grander courage than that which, all-submissive to God's dealings, bears most manfully the privations which God sometimes sends. And I want, too, to say another thing—that never has God given you a better opportunity of making progress in spiritual things than in these days of darkness. And then a third thing, too, I want to say, and I say it in the language of God's Holy Word: "Say to the righteous, It shall be well with thee." I cannot surely tell why these difficulties have been sent. Perhaps the temporal prosperity was outpacing the spiritual, and your soul stood in greatest danger, and therefore the Lord in mercy sent the stroke. Perhaps you had almost forgotten him, had thought that you were building great Babylon, and that God had nothing to do with human life and fortune. Perhaps in this way your heart was all ungrateful and forgetful of his benefits. Whatever may have been the reason, there is this certain truth, that just now is the opportunity of your life to make progress in the things of Christ. Someway, never do we get near to God so easily as in the time of trial; and never so hardly as in the time of great prosperity. Thank God for thy trial, then, and use it, yes, use it to build up righteousness and faith, to lay up thy treasure in heaven. "Seek first God's kingdom and his righteousness." Yes, seek first! seek first! *seek first!* And all these other things, all this temporal prosperity, shall be added unto you. I wish for you returning prosperity, but I wish it in the thought of the text. Build up this inner life, my friend. See to it above all things else that the soul riches are secure. Then will come the comforts of life. Then will come the worldly honor; for I believe that unto him who walks with God in righteousness and holiness shall come the favor of his God, the riches of His grace, and a fair measure of every earthly comfort. See to it, then, that you walk with God and close with God. This above all things else I wish; and then I breathe this prayer for you, May the dear Lord let thee prosper in temporal things even and ever as thy soul is prospering.

And this is my prayer for all of you, my people. Not prosperity that shall drown the soul; not the luxuries of life that shall overwhelm and drag to perdition; but this proportionate prosperity. I wish each one of you might have more of the world's comforts and delights, but only in this measure and by this rule. May the progress of the soul ever be the measure of thy worldly fortune. I believe we

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all want it for ourselves. Surely, when we think a moment, not one of us would have the earthly gifts at the expense and ruin of the soul. Yes, John! We know thy meaning now, and we say Amen to this beautiful prayer and wish of thine. And in holiest act of faith we breathe thy wish as our prayer to God, "O Father, hear us, and let us prosper here even as our souls shall prosper."

The Law of Love[1]

By Lyman Abbott

In this chapter Paul lays down two fundamental principles by which the Christian is to solve the doubtful and difficult questions in ethics which are continually presenting themselves—questions on which the best people differ, such as Sabbath observance, dancing, card-playing, theater-going, and the like. The first of these principles is that we are not to judge one another, and are not to submit ourselves to the judgment of one another. We are to maintain our own liberty, and we are to accord liberty to our brethren. The second principle is that in the exercise of this liberty we are to be careful that we injure neither ourselves nor our brethren. Both these principles are embodied in Paul's statement, "Ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another."

The first of these great fundamental laws of the Christian life Paul has elsewhere declared in saying, "All things are yours, . . . and ye are Christ's." Christ has declared the same principle in saying, "If the Son shall make you free, ye shall be free indeed." The devil is not a creator; everything in the world is good, because everything is made by God. The world is God's house; all it contains belongs to God; all it contains, therefore, belongs to God's children; and we, free men in Christ, are free to use everything which God has put into the world, and concerning which he said, in the morning of creation: "Replenish the earth, and subdue it. . . . Behold, I have given you every herb." [2]

But everything is ours only because we are Christ's; everything is ours, therefore, to use in the spirit in which everything was used by him who disowned the ascetic life of John the Baptist, and came eating and drinking; in the spirit of him who would not by a miracle create a loaf of bread for himself when hungering in the wilderness, but did not hesitate by a miracle to convert water into wine to prolong and enhance the innocent festivities of others at a wedding. Everything is ours: but ours to be master of, not to master us; to be subdued, not to subdue us; to be used, not to be abused; to be used wisely and prudently, to be used lovingly and tenderly, to be used only in those ways that make for the physical, intellectual, and spiritual upbuilding of ourselves and of others. He who made wine by a miracle bade his disciples pluck out the right eye or cut off the right hand if either were leading into sin. Nothing is evil in itself; everything is evil which works evil. The right eye is innocent, useful, necessary; but it is better to pluck it out, and cast it from thee, and enter into life blind, than, having two eyes, to be cast into hell-fire. Nothing, then, so innocent, so useful, so necessary but that it is best to cut it off if it is leading you or your neighbor away from God and into sin.

These two principles, *everything for use, but everything to be used wisely and lovingly*, are the principles to be applied to all questions in morals—to literature, to society, to every form of amusement, to every article of food. Society is yours to enjoy; but Dr. Payson was wise in shutting himself out of society when he found it leading him away from his Bible, his prayer, and his God. Literature is yours; but whether it is for you to read or leave unread depends, first, upon your own needs, and, secondly, upon the influence of your example. There is no more harm in knocking small balls around on a green table than in knocking larger balls around on a green lawn; but whether you shall play billiards or croquet, either or both, must depend upon the law of love. Croquet is so great a temptation to temper to some good Christian people that I know not how they can take a mallet in their hand and pray, "Lead me not into temptation."

Every student will naturally and instinctively apply the teachings of this chapter to the temperance question, and rightly so. Let us apply them—fearlessly, unhesitatingly. Fermentation is as truly a process of nature as growth, and He who causes the grass to grow, He who made the cattle and herb for the service of man that he might bring forth food out of the earth, made also wine that maketh glad the heart of man.[1] The apostolic injunction, Use the world, but not abuse it, applies to wine as to everything else. We are to use it, and not abuse it. Our first duty, then, is to learn what is its legitimate use and what its abuse. For myself, I think it pretty well settled by scientific investigation, on the one hand, that alcohol is never a food, and, on the other, that it is an invaluable and indispensable medicine. To use it as a beverage, as one uses milk or water, is to abuse it; to use it for enfeebled health, impaired digestion, weakened vital powers, especially in its lighter forms, and in the case of men past middle life, whose activities make the waste of the system more rapid than the supply, is to use it aright. Whether this view of its right use be correct or not, it certainly has a right use; and our first duty is to ascertain what that right use is. If we are in doubt, "keep on the safe side of certainty." God makes wine as well as the grape; but that does not justify its indiscriminate use in society. God made the peach-stone as well as the peach; but this does not justify the folly of the boy who collected a cupful of the stones, ate them all at a sitting, and died of prussic-acid poisoning. We are to use God's gifts with prudence; not merely with selfish prudence, but with loving, tender prudence. And in an age and country such as ours, with the liquor traffic what it is, the drinking usages what they are, and the awful flood of evils that flow from both, every Christian man must pause and ponder before, by any act of his, he contributes to strengthen those drinking customs; before, by any example of his, he leads near the edge of a great peril his weaker brother. On this ground, and on this alone, can the temperance reform be based. All the world is yours: this is the first principle, to be defended against every hazard and against every attack. You cannot surrender a liberty if the liberty is not yours. Paul, who insisted on the right of the Christian to judge for himself whether he would eat or abstain from eating, would have insisted in our day on the right of every Christian to judge for himself whether he will drink or abstain from drinking. To his own master he standeth or falleth. Who art thou that judgest thy neighbor? You are Christ's: this is the second principle, to be maintained at every hazard and against every subtle suggestion of sensuousness and selfishness. Paul, who would eat no innocent meat if by so doing he would endanger a weaker brother, would not in our day have imperiled immortal souls by joining in the drinking customs of society—customs dangerous to many, safe to few if to any. Use not thy liberty for an occasion to the flesh, but by love save one another.

Christian Endeavor Topics, Daily Readings: September 18—God is my helper (Ps. liv., 1–7); September 19—My heart trusted in him (Ps. xxviii., 6–9); September 20—Helpeth our infirmities (Rom. viii., 18–27); September 21—Helped and comforted (Ps. lxxxvi., 11–17); September 22—Come boldly (Heb. iv., 11–16); September 23—Thy mercy helped me (Ps. xciv., 17–19); September 24—Testimony meeting. Topic: How Christ has helped me (1 Pet. iii., 15, 16; Ps. xciv., 17–19).

[1] International Sunday-School Lesson for September 17, 1893.—Romans xiv.
[2] Gen. i., 28, 29.

[1] Psalm civ., 14, 15. The notion that the Bible speaks of two kinds of wine, one fermented and the other unfermented, one approved and the other condemned, has no impartial modern scholarship to support it.

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The Religious World

Father Hall's Election

It is not surprising to those who have known of the motives actuating the clerical and lay delegates in Vermont that Father Hall has been elected by the Vermont Episcopalians to be their future Bishop, as briefly noted in our Gleanings. His learning, his zeal, his eloquence, and his wide interest in religious devotion have long made him a conspicuous figure in the American Episcopal Church, and if Phillips Brooks had not been overwhelmingly popular in Massachusetts, he might have been the Bishop of Massachusetts in his place. He had a strong and determined following, and his course in assisting in the confirmation of Dr. Brooks, though he did not vote for him, was an important element in his admission to the episcopate. For this service Broad Churchmen were grateful to him, and Bishop Brooks fully appreciated the service which he rendered. That service cost Father Hall his position as a Boston clergyman. It caused him to be distrusted by the head of his order, and it led to his break with the extreme ritualists, who were bitterly opposed to the confirmation of Bishop Brooks. His election as the Bishop of Vermont is an indorsement of his course by American Churchmen who represent neither extreme, and who are in search of an earnest man who will give his time and strength to the work of a Bishop in that State. There is hardly a reasonable doubt that Father Hall will accept this position. He is an American citizen, though English born and educated, and his conversion to American ideas has been so well accomplished during his residence in Boston that his episcopate is not likely to be open to the objection commonly urged against Englishmen, that they are out of place in this office in this country. The late Dr. Medley, as the Bishop of New Brunswick, was every inch an Englishman, and he was eminently successful in his work. Bishop Courtney is rendering excellent service in Nova Scotia, where, indeed, he is among his own kith and kin. The House of Bishops will undoubtedly accept Father Hall when his credentials are presented to them, and it is stated by those who ought to know that there is no reasonable doubt that he will released from his vow of obedience to the Society of St. John the Evangelist if he desires to accept the episcopate.

The World's Sunday-School Convention

Last week and the present week are to be devoted, in St. Louis, Mo., to Sunday-school gatherings of very great importance and interest to the religious world. On Thursday of last week the opening session of the seventh International Sunday-School Convention was held. This was preceded by a special meeting of Sunday-school field workers—the first conference of this kind that had ever taken place. This week the sessions of the second World's Sunday-School Convention are being held as we go to press. The last convention of this kind took place in London three years ago, and was attended by nearly four hundred delegates; between fifteen hundred and two thousand delegates were expected to be present at the Convention now going on. Among the subjects under discussion are "International Lessons"—and we sincerely hope that the Convention will take steps to reform the present system of arranging lesson topics—"Organization in the Church," and "Christian Literature." A large number of distinguished ministers and laymen from abroad are expected to take part in the discussion. Among them will be Alderman Belsey, of London, President of the London Union; Dr. Monroe Gibson, the Hon. Mr. Towers, and Charles Waters—all members of the London Union and prominent in the organization of the World's Convention. A great Sunday-school concert, in which ten thousand Sunday-school children will join, will bring the exercises to a close. We hope next week to give our readers some account of these meetings from a correspondent at St. Louis.

The Order of King's Daughters and Sons

Any survey of the religious world would be incomplete which did not take account of the noble army of King's Sons and Daughters and their beautiful work, although we presume that most of our readers are somewhat familiar with its workings. Many of them have listened to its President, Mrs. Margaret Bottome, or to its Secretary, Mrs. Isabella Charles Davis, and gone away filled with enthusiasm over the privilege of applying Christianity to the every-day needs of the world. The growth of this order seems like a miracle. Seven years ago a few earnest, consecrated women gathered in a parlor in New York City and banded themselves together for special service for the Master. Then each went out and became the nucleus of another circle of workers; and steadily the movement has grown, until not only our own country, but the world, is circled by a loyal host doing service under the motto "In His Name." The work of the order is as various as the social and educational standing of its members. They are drawn from all nations, and from "all sorts and conditions of men." Here we find the rich and the poor, the cultured and the ignorant, engaged in the common service. Many women of culture and wealth have been awakened by it to the privilege of a high and holy ministry for Him whose worship had hitherto been to them but a form; while hundreds whose busy lives and restricted circumstances had seemed to shut them out from other forms of Christian service have by it been led into other channels of helpfulness and happiness. One of the most beautiful features of this work is the opportunity of helping others which it opens to the humble and weak. She who works in shop or kitchen, or lies on a bed of suffering, has opportunities of as holy and beneficent service for her Master as she who dwells in a palace, free from care and suffering. The Daughter of the King is led to see that the most acceptable ministry is that in the doing of which she most closely follows the Master's example. Hence the helping "here a little, there a little," the kind word, the sharing of a burden, the comforting of a child, if given "In His Name," is as truly great as the founding of a hospital, the furnishing of a home, or the education of natives in a foreign land. But there is also much organized effort among them. Among the most prominent forms are, the building of the model tenement, the beautiful "fresh-air" ministry, visiting hospitals, carrying or sending flowers to the sick or poor, and sewing for the poor. From circles of "tens" many have now grown to number fifty or one hundred members. And while we speak of the Daughters we must not forget that the Sons of the King are engaged in an equally noble ministry along lines adapted to their gifts and circumstances. Many of them are engaged in rescue work in our great cities. If any of our readers need inspiration to Christian service, and look for "open doors of opportunity," let them send for "The Silver Cross" magazine, the organ of the order, published at 158 West Twenty-third Street, New York City which gives full details of this work.

The British and Foreign Bible Society: Its Work

We have been much interested in an article concerning the British and Foreign Bible Society in a recent issue of the London "Independent." This Society has done, and is still doing, a grand work. Its object is to promote the circulation of the Holy Scriptures in all languages and in all lands. It is non-sectarian, its Committee consisting of thirty-six laymen, six of whom must be resident foreigners, half of the remainder members of the Church of England, and the other half members of other denominations. Its Secretary is the Rev. W. Major Paull, and the Superintendent of its Library Department the Rev. George Wilson, M.A. An apparently trivial incident led to the formation of this Society in 1804. A Welsh peasant-girl, having been taught the Bible by her parents, walked twenty-five miles to buy a copy of the Book she loved. This story so impressed some members of the London Tract Society to whom it was related that they determined to start a Society for the supply of Bibles. The Bible Society circulates large numbers in Great Britain as well as in foreign countries, and special provision is made for free distribution and sale at reduced rates. Several thousand pounds are annually expended in supplying day and Sunday schools, hospitals, hotels, railway stations, asylums, mission-halls, and a great variety of benevolent and Christian undertakings. The foreign work is superintended by twenty-six agents, stationed in countries east and west, from Japan and New South Wales to Brazil and the Argentine Republic.

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Besides the local depots there are between six and seven hundred colporteurs employed to carry the Word of God to sparsely populated districts. In 1891–2 the circulation of the Scriptures, either in whole or in part, amounted to 3,989,215, while the aggregate circulation since 1804 has been 131,844,796 copies. Of these, over eighty-eight million were printed in the English, German, and French languages, and about forty-four millions in various other languages. The Society has promoted, directly and indirectly, the publication of the Scriptures in 304 different languages and dialects. It acts as a vast clearing-house for all the missionary societies, and without its aid many of them could not carry on their present work.

The British and Foreign Bible Society: Its Building

The building of this Society is a large stone-front edifice on Queen Victoria Street, London. In the windows of the ground floor are open copies of the Bible, and over the doorway an open Bible cut in stone, with the words, "The Word of the Lord endureth forever," carved on its pages. On the foundation-stone near the doorway (laid by the Prince of Wales in 1866) are cut the words, "Thy Word is Truth." The first floor of the building contains the offices of the bookkeepers and correspondence clerks. The committee-rooms contain an interesting collection of portraits, including those of William Wilberforce, the leader of the slave emancipation crusade; William Tyndale, the translator and martyr; Emperor Alexander I. of Russia; and the four Presidents of the Society —Lord Teignmouth, Lord Bexley, Lord Shaftesbury, and Lord Harrowby, its present head. A much-prized treasure of the House is a rubbing from the face of a stone found in Nanking, China, on which are the Beatitudes in Chinese. The original stone having been destroyed, this is very valuable. A large painting of Luther, which hangs on the staircase landing of the second floor, is one of the sights of the building. It represents the young monk standing in a room in the monastery at Erfurt, absorbed in the study of the Bible, on which one hand rests. He has brushed away the cobwebs and taken it from the shelves, throwing aside a velvet-bound breviary, or book of devotions. The hour-glass has run out while he meditates over the wonderful truths of the Book. But the interest of the building centers in the library, a lofty, long, and well-lighted room. Its four sides are lined with book-shelves, containing one of the grandest and most complete collections of Bibles in the world. About twelve hundred volumes are from the collection of Mr. Francis Fry, who spent a lifetime in getting it together. Our space forbids a detailed description of the contents of these shelves. There are copies of the various translations, from that of Tyndale in 1526 to that of King James in 1611. There are also copies whose interest consists in their claim to private ownership by members of the royal family. There are also curiosities in such editions as the "Wicked Bible" (1631), the little "Thumb Bible" (1595), the shorthand editions of 1659 and 1687, and the elephantine quartos of Macklin. Curious, also, are some small volumes in a glass case whose covers were embroidered two hundred years ago with various dainty devices. A Bible chained to a desk shows the old custom of the parish church. This library has been called "one of the most interesting rooms in London." Other floors of the Bible House contain the packing-room, the bound stock, the quire stock—the Bible in sheets, waiting for the binder—and the Bibles for the blind, the printing of which is the only printing done in the House. The rest is all given out on contract.

Gleanings

—The Vermont Protestant Episcopal Diocese, in convention at Burlington last week Wednesday, elected the Rev. Arthur Cranshay Alliston Hall, D.D., of Oxford, England, to succeed the late Rt. Rev. William Henry Augustus Bissell as Bishop of the diocese.

—Says the "Congregationalist:" "Arithmetic often presents puzzling problems for solution, but few can equal one suggested by this item from a religious exchange: 'The annual report shows that there are nearly 12,000 pupils in Cumberland Presbyterian Sunday-schools, an increase of 20,740 over last year.' Problem: How many Sunday-school scholars did they have last year?"

—The Rev. Dr. W. W. Moore, of Hampden-Sidney College, Virginia, has received a call to the First Presbyterian Church in Baltimore, and has been elected President of the new Presbyterian Theological Seminary in Louisville, Ky. Having decided to accept the latter, he has declined the call to Baltimore.

—Drury College, at Springfield, Missouri, has recently received, from Mr. A. P. Forbes, of Pilgrim Congregational Church, St. Louis, the gift of $1,000. This is to take the form of a scholarship for the aid of young women students, and will be established as a memorial of Mrs. Theresa O. Forbes, recently deceased, who was a prominent missionary worker in the Missouri Branch of the W. B. M. I.

—A newspaper dispatch from Washington says:

The vigorous protest entered by the United States Government against the assault on Miss Melton, an American missionary in the Turkish province of Mosul, has borne fruit that will insure, to some extent, in future the safety of Christian missionaries in Turkey. Under instructions from the State Department, the United States Minister at Constantinople made a demand for a rigid investigation of the facts connected with the outrage, and the punishment of the guilty persons. This demand has been met by the Turkish authorities in a manner entirely satisfactory to this Government, so far as preliminary steps are concerned, but standing instructions have been sent to the Minister to see that the promises so freely given are carried out to the letter. Hereafter the Vizer of Mosul will give a Vizerial letter to missionaries traveling through his province, recommending the bearer to the protection of the authorities, and a military escort will be furnished all missionaries who desire it. Furthermore, the Vizer has sent an officer and troops to the scene of the outrage, with instructions to investigate and make arrests, but, owing to the remote situation of the place, no report has yet been received.

—A writer in the New York "Evening Post" says:

A decidedly new departure in missionary reports is made in a readable pamphlet compiled by the Rev. J. H. De Forest, of Sendai, Japan. One hundred and fourteen pages are devoted to the literary, self-supporting, independent, and co-operative work, and six pages only, of names and notes, to "The American Board's Mission." It is rather startling to find a missionary urging that the natives be left to do the main work of preaching, that the foreigner drop the money-reins and financial whip, and "pass over in bulk the money granted through joint consultation about the needs of the field." Yet this is what Mr. De Forest and most, or at least the best, of the American Board's missionaries are ready to do. He argues that they who insist that "so long as we furnish the money we shall control the work," lose in moral influence and power more than they gain. As matter of fact, the step away from the traditional method was taken ten years ago, when, on the formation of the Doshisha University, the money raised in the United States was passed over to the Japanese in bulk. This practice is still continued. A committee of three in consultation represents the American Board, without reserving the right of voting. The pamphlet is entitled "Brief Survey of Christian Work in Japan, 1892, with special reference to the Kumi-ai Churches." These fifty-two Kumi-ai (associated) churches are absolutely independent of all foreign control. The natives conduct the services wholly, and a foreigner's preaching is the rare exception. During the year ending March 31, 1893, more conversions and baptisms were reported in these native independent churches than in all the other Protestant churches or organizations, though over thirty foreign societies now have representatives in Japan.

Ministerial Personals

CONGREGATIONAL

—J. P. Campbell was installed on August 15, at New Ulm, Minn.

—G. P. Moore, of Salem, N. H., has resigned.

—E. S. Carr, of Fort Dodge, Ia., has resigned to accept a fellowship in the Harvard Divinity School.

—J. H. McLaren has received a call to Attleboro' Falls, Mass.

—William Schofield, of Marlboro', Vt., has received a call to Nelson, N. H.

—F. G. Webster accepts a call to Oswego Falls, N. Y.

—E. G. Banks accepts a call to Wayland, Mass.

—R. M. Travers, of Milford, Neb., has resigned.

—J. M. Bell accepts a call to Leominster, Mass.

—A. T. Barnard, of West Rutland, Vt., accepts a call to the Second Church of Huntington, Mass.

—J. W. Zimmerman, of Compton, Cal., has resigned.

PRESBYTERIAN

—A. J. Weisley, of the Princeton Seminary, accepts a call to the Langecliffe Church, near Scranton, Pa.

—R. T. Lynd has resigned the pastorate of the Washington Avenue Church, Saginaw, Mich., and accepts a call to Superior, Wis.

—John Dooly has resigned his position as City Missionary in Albany, N. Y., to become Superintendent of the Burnham Industrial Farm.

—D. E. Long, of Monticello, Ill., accepts a call to Michigan City, Ind.

—W. C. Miles, of Garden Plain, Ill., accepts a call to Peabody, Kan.

OTHER CHURCHES

—E. A. Taylor, of Utica, N. Y., has received a call to the First Baptist Church of Memphis, Tenn.

—Cortland Myers, of Syracuse, N. Y., last Sunday began his pastorate of the First Baptist Church of Brooklyn, N. Y.

—George Hunt, formerly pastor of the First Baptist Church of Lexington, Ky., died on August 28, at the age of eighty-five.

—Oliver Hopson, who has for thirteen years been the last survivor of the first class graduated from Trinity College, Hartford, Conn., died on August 26, at Tivoli-on-Hudson, N. Y., at the age of eighty-nine.

—W. J. Hawthorne has become rector of St. Paul's Church (P. E.), Medina, Ohio.

—R. S. Nichols, recently of St. James's Church (P. E.), New York City, has become assistant at St. Peter's Church, Morristown, N. J.

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Books and Authors

Tollemache's Essays[1]

The special quality in these essays which makes them worthy of preservation and continuance is the quality which Mr. Matthew Arnold used to call "sweet reasonableness." Here is an Englishman without insularity, a writer on theological topics without prejudices, a gentleman without undue exclusiveness, a classicist without over-punctiliousness. To the cultivated class the appeal is mainly made in these writings; to a class rather more familiar with the habitual use of bits and scraps of Latin, Greek, and French, to express that which might in most cases be just as well said in English, than is usual with most essay-readers of this decade; perhaps to a class contemplative rather than aggressive and originative in intellectual operation; yet, after all, for a very wide circle of readers is there occasion for interest. The essays have exactly the attraction of the conversation of a thoroughly well-read, well-bred, well-brained gentleman. They are candid, honest, tolerant. One reads with continual pleasure.

The two books here noticed afford an indication of the swift progress of thought and opinion on religious topics. Most of these essays were originally published fifteen or sixteen years ago in the "Fortnightly Review" and other magazines. They were privately printed in 1883 in book form, and are now reprinted and published. Of the essays a few are upon religious topics, one of them—the essay entitled "Divine Economy of Truth" in the "Stones of Stumbling"—being a fearless and very able criticism of certain extremely conservative theological positions. When this essay, with its companions, was published, it shocked and saddened the author's friends; its reprint was undertaken after grave hesitation; the title, "Safe Studies," given to the second volume, was a warning that the first volume might legitimately be considered unsafe; and the preface to "Safe Studies" contains words of deprecatory explanation concerning the earlier work. Only fifteen years have passed: the essays are no longer revolutionary. The candid argument in "Divine Economy of Truth" is indeed a strong statement of the liberal position in respect of the doctrine of verbal inspiration and in respect of the literal interpretation of Scripture statements concerning the temporal and punitive conditions in the future state of unperfected souls; but it is no longer an incendiary document. That candor which fifteen years ago made the hearer tremble is now a religious habit. The Outlook has no other attitude. The world changes, yet never goes backward.

The two volumes here noticed contain nineteen essays and a few poems—these latter, some of which are very graceful, written by Mrs. Tollemache. Of the essays, about one-third are serious studies on sundry aspects of the human soul's relation to death. The possible duration of life; courage in presence of death; euthanasia as a cure for incurables; the moral uses of the fear of death; the possible conditions of total freedom from such fear—under various titles such topics as these are meditatively presented. The treatment is anecdotal and comparative rather than constructive; but the impression given is always that of a free, serious, and thoughtful mind. The other notable essays in the volume are those embodying personal recollections of certain well-known men, such as Mr. Grote, Mr. Babbage, Dean Stanley, Sir Charles Wheatstone, Canon Kingsley, and Mark Pattison. The most brilliant of these is the essay on Pattison, that epitome of Oxford culture, Oxford isolation, Oxford mental ferment, Oxford unrest. It is a sympathetic study by a tolerant, candid observer, whose own delicacy and grace come unspoken into our consciousness by contrast with the vigor and hardness of the aggressive Pattison, so that we get a double study of two diverse and about equally interesting personalities. The Oxford attitude toward Pattison was much like that of the attendants of a menagerie toward a particularly valuable animal whose disposition was uncertain. If lost, there were no more of his sort to be had, and the attraction of the collection would be much lessened; if left unguarded for a moment, he might bring wreck or ruin to the establishment. The learning, sincerity, and executive ability of Mr. Pattison were conceded; but his habit of making remarks of the most alarming kind was distressing to the prudent. "To a sensitive nature like Pattison's," says Mr. Tollemache, "the Antinomies of the Practical Reason are at times not a curious enigma, but a painful reality. A person thus constituted has learnt that the strivings of his abnormal conscience toward its goal often need, not stimulating, but checking; and his cynical utterances, harsh and unnatural in their tone, are naught but the grating sound of the drag which is put on the wheel. Pattison laughed often to prevent weeping." Yet it was certainly disquieting to have a clergyman make, even in his lighter hours, such utterances as that "Religion is a good servant, but a bad master;" or, when he heard of a bishop appointing a son-in-law to a good living, that what he minded was "not the thing that was done, but the sanctimonious way in which it was done;" or the one defining Orthodoxy as "Stoicism plus a legend." It was disquieting also to have a teacher of ethics say, as did Pattison, when told of the unchivalrous remark attributed to Disraeli, that all women require flattery, that "what Disraeli calls flattery, I call economy of truth;" or to have such a teacher of ethics remark that Englishmen "lie as much as foreigners, but Englishmen have a dim consciousness that they are lying, while foreigners believe all the while that they are telling the truth;" or to have him tell a pupil, "You are the most ungrateful man in the world. Providence has given you the opportunity of being idle, and you won't take advantage of it;" or to have him say to another, "Take care of what you are, and what you do will take care of itself." And to Englishmen who take politics as of the most serious possible concern to every sentient being, it was unrestful to have Pattison say, when told of a Liberal who said that, so far as the society was concerned, he would rather belong to the Carlton than to the Reform Club, that "He is quite right. Reformers are generally so rough and rude. Of course the Whigs of Holland House were exceptions. But, as a general rule, my advice is, to *live with the Tories and to vote with the Whigs*."

Yet the Rector of Lincoln was unquestionably a sincere and learned man—in the opinion of Mr. Tollemache "the first clergyman of our time;" and his excellence has found a sympathetic interpretation in this study. Himself more intellectual and less minute than Boswell, more thoughtful and less brilliant than Bagehot, the author of these notes has given us a picture which gains appreciation for himself as well as for his subject. Indeed, the most abiding impression that one receives from the reading of all these delightful personal sketches is that of the personality of the author himself. He has made his characters live before us, and his own figure is among them—long to be remembered.

Dr. Orello Cone takes an advanced and radical position in regard to the composition of the New Testament writings in his last book, *The Gospel and its Earliest Interpretations: A Study of the Teaching of Jesus and its Doctrinal Transformations in the New Testament.* He seeks first of all to determine what were the actual teachings of our Lord, apart from the comments and additions made by the narrators of his life, and apart from legendary accretions. In the next place, he discusses the several lines of interpretation that were put upon the words and life of Jesus by the later writers of the New Testament. Paul seems to him to have removed the saving work of Jesus from his life to his death and resurrection. John and his school transferred into the doctrine of Jesus the philosophical speculations of the Neo-Platonists of Alexandria. The Jewish apocalyptic writers, under the stress of persecution, changed Christ's teaching of love and forgiveness into a fierce thirst for vengeance. Dr. Cone handles his material with the utmost freedom—a freedom that

[1] *Stones of Stumbling.* By the Hon. Lionel A. Tollemache. William Rice, 86 Fleet Street, London, E. C. Brentano, New York.
Safe Studies. By the Hon. Mr. and Mrs. Lionel A. Tollemache. William Rice, London. Brentano, New York.

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we believe to be hardly warranted by the present state of New Testament criticism. Only those who have made a careful study of the subject are prepared to read this volume with profit. We fear that the general reader would be confused, distracted, and wearied by his ignorance of the foundations upon which the author has reared his arguments, and by his utter inability to weigh the justness of his conclusions. (G. P. Putnam's Sons, New York.)

The true purpose of the divine appointment of the Sabbath or seventh day of rest is that it might be a day of religious worship. If we reason from the constitution of man, we must take into account the fact that the religious element is as truly a part of human nature as the intellectual and the physical. In that case it calls as reasonably for attention and cultivation. Therefore, on the Lord's Day we ought to rest from all servile and unnecessary labor, in order to devote that time exclusively to the education and exercise of the religious part of our nature. The "Sunday Question" is assuming a serious and practical importance with us. One of the best books upon the subject that has come to our knowledge of late is *The Hallowed Day*, by the Rev. George Guirey. It took the Fletcher prize at Dartmouth College in 1892, and it well deserved the honor, because it sums up all that was strong in Hessey's Bampton Lectures on the same matter, and, in a compact form, much more that is called for by the conditions of the present time, by the laws of the several States of this Nation. While we do not follow the author in all his opinions, we know of no work on the doctrine and the practice of hallowing the Lord's Day that we can so heartily recommend. (The Baker & Taylor Company, New York.)

Faith and Criticism: Essays by Congregationalists—W. H. Bennett, W. F. Adenay, P. T. Forsyth, E. A. Lawrence, R. F. Horton, H. Arnold Thomas, F. H. Stead, E. Armitage, and T. Raleigh (E. P. Dutton & Co., New York)—is a book somewhat after the plan and in the theological tone of "Lux Mundi." This description, with the names of the writers, will, we think, be adequate to furnish a fair notion of the character of the book. The subjects treated are: The Old Testament and the New, Revelation and the Person of Christ, Christ and the Christian, The Atonement, Prayer, The Kingdom and the Church, Missions, and Church and State. We found Mr. Horton's essay on the Atonement especially original and entertaining. After due reflection we must add that this book is one of large importance in the process of religious thought, and it will fully repay a careful and thoughtful perusal. Some of the chapters are suggestive in a very high degree, and their originality demands attention.

The Rt. Hon. Sir Mountstuart E. Grant Duff, in his biographical sketch, *Ernest Renan: In Memoriam*, has produced one of the most brilliant books of the season. Sir Grant Duff was a personal friend of Renan, and has written this memorial volume for the love and honor of his memory. It therefore may be trusted to give us the best of Renan's character and work. There is a great deal of the writings of Renan cited in the original, which will limit the use of the book to those who read French. The book itself will have a special use to students, because it contains an abstract of all the important works of the great French savant, for, as Mommsen admitted, Renan was "a true savant, notwithstanding that he wrote a beautiful style." (Macmillan & Co., New York.)

There has long been a want of a good English translation of Arrian's "Anabasis," and that want is now met by a recent number of the famous Bohn Library in *Arrian's Anabasis of Alexander and Indica; Translated, with a Copious Commentary*, by Edward James Chinnock, M.A., LL.D. Arrian is the authority on the life of Alexander, and his history is most interesting reading. Dr. Chinnock translates fluently, and his notes are a veritable mine of erudition. There are maps, and an introduction on the life and writings of Arrian. We wish that an index had been added. (Macmillan & Co., New York.)

M. Louis Figuier, after writing so many unscientific books on science, now caps his folly by writing a quantity of arrant nonsense and insisting upon its being read. His theory is that the human soul will be born over and over into bodies on this planet or on another, till finally it is good enough to be absorbed into the sun. *Joys Beyond the Threshold: A Sequel to the Tomorrow of Death*, is the title of this book, which we trust no one but the unhappy book critic whose duty it is will be forced to read. The translation by Abby Langdon Alger is smooth and idiomatic. (Roberts Brothers, Boston.)

An exciting series of hunting adventures are related in a vivacious way in Mr. Clarence E. Edwards's *Camp-Fires of a Naturalist*. (D. Appleton & Co., New York.) The author had as material the field-books of Professor Lewis L. Dyche, of the Kansas State University, covering fourteen expeditions after big game. The scientific observation is, of course, of a high order and to be relied upon. In this way the book has a decided value for the naturalist. It is, in the main, however, a boy's book, full of "animal stories" and with a good deal of jocosity. The illustrations are admirable.

In the study and interpretation of the personages of the Old Testament, suggestion and help may be gained from *Revelation by Character; Illustrated from Old Testament Lives*, by Robert Tuck, B.A. (Wilbur B. Ketchum, New York.) "The leading idea in these 'studies' is that every man has his own marked individuality, and his precise mission to his generation in that individuality." Twenty-four ancient worthies of Israel come under the author's examination, and he draws the lesson or moral from each character.

Literary Notes

—Mr. Marion Crawford's novel, "Marion Darche," with the same plot and characters as the play which Mr. Daly will put upon the stage, will be issued at an early day by Macmillan & Co.

—Henry M. Stanley's new book, which will be published early in the autumn, is called "My Dark Companions and Their Strange Stories." Portions of it have already appeared in English periodicals, but in no other way has any of the material been printed.

—The late James Stillie, Edinburgh's oldest bookseller, who died a few weeks ago, was one of the few living links that bound Sir Walter Scott to the present generation. He was in his ninetieth year, and when a boy, as an apprentice in the publishing house of Ballantyne & Co., it was his duty to carry the proofs of the Waverley Novels to Sir Walter at Abbotsford.

—"The anniversary of Izaak Walton's birth seems," says the London "Athenæum," "to have renewed the interest appertaining to the 'Compleat Angler,' a copy of the first edition of which has just been sold by Messrs. Pickering & Chatto for 235*l.*, the purchaser belonging to America. As a contrast to this we note that Messrs. F. Warne & Co. have issued an edition at 1*s.* 6*d.* A stained-glass window is to be placed in St. Dunstan's Church, Fleet Street, in memory of the famous fisherman."

—In view of the fact that the publishing firm of Macmillan & Co. celebrate this year their fiftieth anniversary, or "jubilee," our readers will be interested in the following account of the history of the firm, which, as they know, has on its list a splendid representation of the scholarship and literary excellence of England and (in a less degree) of America. We quote from the "Critic:"

> The founder of the house was Mr. Daniel Macmillan, whose life has been so delightfully celebrated by Judge Thomas Hughes. When he began business for himself, the friendship and respect of a wide circle of literary men and scholars was Mr. Macmillan's stock in trade; and it enabled him to publish books of a high order of merit. The present members of the London firm are Alexander Macmillan (one of the founders), George Lillie Craik (1865), Frederick Macmillan (1874), George A. Macmillan (1879), and Maurice Macmillan (1883). The American branch of the house was established just a quarter of a century ago, under the management of the late George E. Brett, who came hither from London. The venture was successful from the first. Frederick Macmillan was connected with the New York house for a short time. On the death of Mr. Brett, in 1890, the New York branch was constituted an independent firm, consisting of all the above-mentioned members of the London house, and Mr. George Platt Brett as the resident American partner. As the business has increased, the New York office has been removed from Clinton Hall to Bond Street, and to Fourth Avenue, and is now transferred to the new six-story building which has been erected by the firm at 66 Fifth Avenue. Besides their own books, Messrs. Macmillan & Co. issue here the publications of the Universities of Oxford and Cambridge, and of Adam & Charles Black of Edinburgh, and of George Bell & Sons, publishers of the Bohn Libraries, and other books published by English and Scotch houses.

Books Received

GINN & CO., BOSTON

Prince, John T. Arithmetic by Grades. (No. 1.)

D. C. HEATH & CO., BOSTON

Henderson, Charles R., A.M., D.D. An Introduction to the Study of the Dependent, Defective, and Delinquent Classes. $1.50.

A. LOVELL & CO., NEW YORK

Warren, B. C. "Arsareth." A Tale of the Luray Caverns. $1.

THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, NEW YORK

Stearns, J. N. Temperance in All Nations. Vol. II. $2.50.

ORANGE JUDD CO., NEW YORK

Allen, C. L. Bulbs and Tuberous-Rooted Plants. $2.

F. H. REVELL CO., NEW YORK

Carlyle, Rev. Gavin, M.A. (Edin.). "Mighty in the Scriptures." A Memoir of Adolph Saphir, D.D. $3.25.
Hall, Newman, LL.B., D.D. (Edin.). "Atonement." 75 cts.
Porter, Rose. Life's Everydayness. 75 cts.

EDGAR S. WERNER, NEW YORK

Newcomb, Lydia J. Muscular Exercises for Health and Grace. 75 cts.
Medini, Mme. F. Roena. The What and How of Vocal Culture. $1.

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Correspondence

The Extra Dividend

To the Editors of The Outlook:

In your paper of July 29 you kindly published a letter of mine, suggesting a good use for a certain extra dividend.

I am afraid that that letter took for granted an important point, which should have been explained more fully. The "office" alluded to—to the duties of which this extra dividend was to be assigned—is the central office of the Lend-a-Hand Clubs. While the several clubs in that world-wide society manage their special affairs with great liberality and spirit, there are certain special appeals, like those which I detailed, which, as they come from all the world, require the tenderness and liberality of all the world. These report themselves at the Central Office, 120 Tremont Street, Boston.

It was the detail, for one day, of these "marginal" or exceptional calls, for which no separate ways and means are or need be contrived, that I sent to The Outlook.

Those of your readers who were interested will remember that they all involved an outlay of $105, for which contributions were asked from your readers.

Those readers immediately replied. In every case where we know their address we have written to them to acknowledge their prompt kindness. Will you also acknowledge one dollar received anonymously from Jamaica Plain—whence my letter of acknowledgment has been returned to me—and a gift of five dollars, in postal currency, from K. D. at the World's Fair?

The largest single sum named in my little list was for "Will Grattan," a consumptive boy. Before the list was printed, the good God had provided for our dear Will a better home than we could arrange.

Deducting this sum, we needed sixty dollars.

Accordingly, the various dividends sent to us were exactly sixty-one dollars.

Those people who believe that chance rules this world will say that here is a curious coincidence.

Those who believe that men and women are children of God, to whom he intrusts certain parts of his business in the world, will see one more illustration of the way by which, in great things as in small things, the right force is provided for every line of effort.

With a single inconsiderable exception, we have been able to apply the money sent us to the very objects presented in my letter. Our other "outing" funds have enabled us to care for four or five other "Will Grattans."

Will you print a part of one of our letters?

This morning I chanced to catch up The Outlook of July 29, and the title of your article, "The Extra Dividend," attracted my attention. I started to read, when I suddenly remembered that I had received a small dividend several days ago, but what I had done with it I could not tell. It is my nature to be exceedingly careful of dividend orders, but this one I had tossed aside with a lot of letters, and might never have found it had it not been for your article. So I pass it to you, or rather to the cause in which you are so much interested.

The Outlook will please congratulate itself on such successes.

Yours, with thanks,

EDWARD E. HALE.

Central Office 10×1, Boston, Mass.

—

Missionaries

To the Editors of The Outlook:

The eulogistic article of Lieutenant Wadhams, U.S.N., on Foreign Missionaries in your issue of August 26, shows such evident partiality for its cause as to impair its value as logical testimony to a candid mind.

Its bias should have no weight in "considering cold facts," and its characterization of presumably intelligent observers as "ignorant, idle loungers and frivolous women" reacts on its author; animus is not argument.

Its major premise assumes that they are all above criticism as men (a manifest absurdity), and the natural corollary therefrom is that their practice and teaching are on the same high plane—a wholesale view, not borne out by experience, which admits of discussion on the other side. The present question is not primarily concerned with the ethics of foreign missions; that is a matter about which equally able minds may honestly differ, and belongs to the domain of theoretical speculation, pure and simple. But, whatever be the verdict of the civilized world in this particular, one cannot rightly estimate the practical work of the missionary scheme by generalizations; results furnish the true key to the situation, and though the end aimed at may be defensible, it does not follow that the instruments or means thereto, the missionaries themselves, are superior in any respect to their fellow-men in other callings.

They are made of quite the same clay as other mortals, and I have no doubt a strict comparison would classify them along with the rest of us as good, bad, or indifferent.

Careless observation, faulty reasoning, and long usage have surrounded the ministry with a flimsy cloak of superiority that has not always protected it from the just conclusions of dispassionate investigation; history is full of confirmatory evidence; and, for my part, I think that by just so much is the cause of religion often injured by irrational zeal and unwarranted expectation.

Now for "cold facts."

I became interested last year in Cairo in a young Egyptian fellah, who had been educated and reared as a Christian by the American missionary stationed there. This is his story, confirmed by the missionary:

Having obtained a clerk's position in the post-office at Suez, and finding that he would have to be on duty more or less on Sunday, he applied to the missionary for counsel. The man of God not only advised but insisted that he should resign the office at once, athough he well knew how hard is the struggle for existence among the natives, and must have been conscious of the alternative presented to the poor fellow by his decision. To my fair inquiry if he would get the man a position free from such conditions, he replied that it was not at all obligatory on him to do so.

Then I asked: Suppose this poor man had a wife and children to support, what would be your advice? Do you not consider that you have some responsibility in this matter? This man is trying to live up to your teaching, and the outcome may prove disastrous to him. He insisted that under no circumstances would he consent to his pupil's earning an honest living by working on Sunday, not even if there were others dependent on his efforts.

With much pompous solemnity and bad grammar, he effectually closed our interview with the declaration that his authority was derived from the Bible, which commands "Thou shalt do *no* work on Sunday."

Comment on this plain statement is unnecessary. Liberal Christian minds will draw their own conclusions in regard to such teaching by such teachers; bigots will simply denounce it, which, however, will have no effect on its validity.

That such sentiments should be indorsed by Christian organizations, and stamped as the religion of Jesus Christ, in this nineteenth century, is sufficient to raise a serious doubt in the minds and hearts of non-partisans whether or not the system of foreign missions is an unmixed blessing. W. T. DAWSON.

We find nothing in Lieutenant Wadhams's article to indicate that he believes missionaries, *without exception*, to be wise, tolerant, and liberal. Neither do we find any reason in our present correspondent's letter to lead us to suppose that the missionary whose conduct he denounces was fairly representative of the whole body of missionaries. That body must be judged as a whole. And the testimony of a disinterested observer, such as our naval contributor, one who has traveled in many countries and met scores of missionaries, is of high value in forming a judgment.—THE EDITORS.

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Reported News—Verified News

To the Editor of The Outlook:

Would it not be a great advance if our newspapers would print their news under these two heads, separating that news which is merely reported as true from that which is verified by inquiry or by trusted agents or by time and explanation?

Honesty would not then be sacrificed for enterprise. We might know what to believe and what to look at merely.

ALBERT E. WILLARD.

Burlington, Vt.

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PURE & SURE
Wholesome Food
is the secret of health in every household. It is difficult now-a-days to avoid adulterations that are harmful. When you use
Cleveland's Baking Powder
you know what you are using. The label tells you and tells truly. No harmful ingredients. Cleveland's is
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BAKING-POWDER

Bits of Fun

"If you must know, ma'am," said the doctor, "your husband won't live twenty-four hours." "Good gracious!" ejaculated the heartbroken woman; "and here you've gone and prescribed medicine enough for five days."—*Detroit Free Press.*

Mamma—If you eat any more of that pudding, Tommy, you'll see the bogie-man tonight. Tommy (after a moment's thought)—Well, give me some more. I might as well settle my mind about the truth of that story once for all.—*Tit-Bits.*

Bridget—The new neighbors next door wants to cut their grass, and they say as would ye be so kind as to lend them your sickle. Puritanical Mistress—Lend my sickle to cut grass on the Sabbath! Tell them, Bridget, that we haven't any.—*Brooklyn Life.*

"There is one thing," said the new boarder emphatically, "that will have to be settled before I make up my mind to remain with you." "And what is that?" inquired the landlady, anxiously; the new boarder paid a high price and paid it promptly. "The coffee," was his response.—*Buffalo Courier.*

The Testimonials

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"For over twenty years I have suffered with neuralgia, rheumatism, and dyspepsia. Many times I could not turn in bed. Five years ago I began to take Hood's Sarsaparilla, and it has done me a vast amount of good. I am 72 years old, and enjoy good health, which I attribute to Hood's Sarsaparilla."—MRS. E. M. BURT, W. Kendall, N. Y.

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HOOD'S PILLS cure all liver ills, biliousness jaundice indigestion, sick headache. 25c.

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Recreation Department The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

To the World's Fair

All roads lead to—Chicago; at least they will this summer, and will continue to until next November. But, then, there's a great difference in roads. Some people, with time hanging heavy on their hands, and unthoughtful of the comforts and conveniences of travel, may say: "Any road, so that we get there." To such we have nothing to say, but address ourselves to the wide-awake business folks who have a true estimate of the commercial value of time, an adequate appreciation of the conveniences of modern methods of travel in their highest development, and are capable of knowing a good thing when they see it. To such is commended the admirable route via the New York Central and Hudson River Railroad. The "Central's" four-track, stone-ballast road-bed, insuring almost perfect smoothness of motion; its superb equipment in most approved and improved rolling stock; its admirable service rendered by trustworthy and obliging attachés; its maximum of speed combined with minimum of risk; its route through so many great centers of population and so much of scenic attractions—all justify its claim of being the route par excellence to "The White City." Take the New York Central and be happy.

Through on Time

EVIDENCE OF THE HACKMEN'S FAITH IN THE GREAT NEW YORK CENTRAL

"I am just four minutes slow."

These words, says the Niagara Falls "Gazette," attracted the attention of a "Gazette" man Saturday evening at the New York Central depot, and looking toward the person who uttered them, a group of hackmen were seen with their watches and intently watching the approach down the yards of the Central's famous Empire State Express. It was plain the hackmen were setting their watches by the train, and their action told of their great faith in the Central's bringing their patrons through to the Falls right on time. It was a simple yet great compliment to "America's Greatest Railroad."

If You Don't Watch Out

you will miss the greatest opportunity of your life to visit the World's Fair at the lowest prevailing rates, via the popular route, the Nickel Plate. The shortest, cheapest, and best line between Buffalo and Chicago. Express trains, palace sleeping-cars, and superb dining-cars. *Lowest rates.* Read the papers, call on nearest ticket agent for tickets, and take the popular line for Chicago. Address F. J. Moore, 23 Exchange Street, Buffalo, N. Y., for map.

A Delightful Link to or from the World's Fair

The Hudson River Day Line Steamers, noted for their great speed and superb appointments, are designed exclusively for the passenger service, and are the finest of their class afloat. This is an attractive route for summer pleasure travel to the Catskill Mountains, Saratoga and the Adirondacks, Niagara Falls and the West.

All-American Line

The popular Nickel Plate fast express trains, through sleeping-cars from Boston and New York to Chicago, elegant dining-cars, low rates, and polite attention, make this the most popular line between the East and West. For all information call on nearest ticket agent; or address F. J. Moore, General Agent, Buffalo, N. Y.

TOUR

CHICAGO.—Special arrangements for seeing and enjoying the World's Fair, Niagara Falls, and Washington. A personally conducted party going Sept. 26. For particulars address Mrs. M. A. Crosley, Springfield, Mass.

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University town of Innsbruck, Tyrol, Austria, **1,900** feet above the sea, with dry, bracing climate.

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Large, airy, sunny rooms, well furnished; superior cuisine; modern conveniences. Charming Excursions made. Eminent medical care if desired. Best references. Illustrated pamphlets on application. CARL LANDSEE, Prop.

RESORTS

California

LOS ANGELES: The Hollenbeck

Illustrated book describing Southern California sent on request by A. C. BILICKE & CO.

Colorado

COLORADO SPRINGS, Colo.: The Antlers

Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

Illinois

AT THE WORLD'S FAIR

The Cyclorama of the

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A MOST WONDERFUL REPRODUCTION OF CHICAGO'S GREATEST CALAMITY.

1,000 Acres of Ruins

1,000 Acres of Flames

WONDERFUL ELECTRIC EFFECTS

The whole produced at a cost of $250,000

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Only six blocks from the grounds. Choice residence and prohibition district. Permanent stone and brick building; good restaurant; everything first-class and charges moderate. Beautifully illustrated pamphlet and map of grounds on application. Address E. W. NASON, 238 La Salle St., Chicago, Ill.

WORLD'S FAIR VISITORS—The Chicago Theological Seminary opens its buildings as a Home for Christian people at a uniform rate of Fifty cents per day, one person in a room; or Seventy-five cents for two persons. Address Henry W. Chester, 81 Ashland Boulevard, Chicago, Ill.

Maryland

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Aug. 22, Sept. 12, & Oct. 10, 1893,

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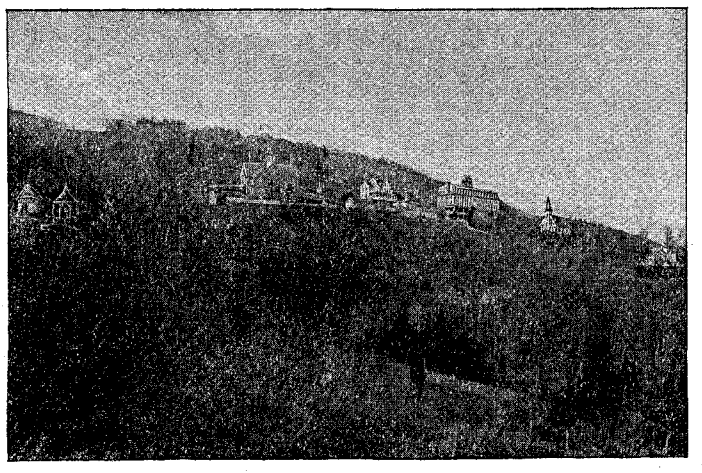

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Financial

The conditions are improving, so far as the general situation is concerned. The premium on currency has nearly disappeared since the passage of the silver repeal bill through the House of Representatives. One very favorable feature which may be noted is the small percentage of deposits withdrawn from the city savings banks this week on the maturity of time notices of withdrawal given thirty days ago. Not over 10 per cent. of the amount notified to be withdrawn has actually been drawn out. The fact that the market for currency furnishes no longer any premium to speak of has contributed to this change of mind on the part of depositors; so that the savings banks, though they had made preparation to meet the amounts in full represented by the notifications, are left with most of these funds on hand, to be used in loans on bank deposits for the relief of the general money market. This fact will probably contribute to more freedom in time loans just as soon as the cause of general distrust is removed; in anticipation of such an event there is already more money to be had, and on less stringent terms this week than last. The gold receipts from abroad this week make gold imports in the past six weeks equal to about $40,000,000; this sum, together with other amounts imported during the year thus far, has reduced the net exports of gold to about $16,000,000 since the 1st of January last, notwithstanding about $68,000,000 net were exported to July 1.

This welcomed addition to the volume of our circulation has been increased, according to the official announcement of the Comptroller of the Currency, by National bank circulation added from July 1 of about $20,000,000 net, so that we have here $60,000,000 added to our currency circulation in two months, and yet we have scarcely entered on the period for gold imports, which, if they take place at all, usually do so between the 1st of September and the 1st of December yearly. The great volume of this gold influx has found its way West, and is now doing service in aiding the crop movement—which movement is very tardy, and thus far in very light volume.

During the week various great railway companies, like St. Paul, Pennsylvania Central, Louisville and Nashville, Northern Pacific, Union Pacific, and others, have taken steps to reduce salaries and pay of employees, because of the need of curtailing expenses to correspond with the heavily decreasing earnings; and while there is encouragement that business will revive, and that the present depression is of a temporary character resulting from sudden distrust, it is, nevertheless, incumbent on all corporations to act with great prudence and economy until such time as the shrinkage in earnings shall have passed. Already large numbers of mines, manufacturers, banks, and institutions, all through the country, have resumed business, although on a limited scale, and the additions to these renewals daily are very encouraging signs. On the whole, the past week has seemed to be a turning period from low and depressing conditions to much brighter ones, from the action of Congress on Monday to the end of the week. The markets, too, have very logically responded to the better conditions and brighter outlook; not violently or unreasonably, but fairly reflecting the change. There may, no doubt, come a time in the near future when the markets will feel the tension removed to that degree that they will act very radically in the direction of a boom, but that time is not yet.

The city banks have not yet undertaken to redeem any of their Clearing-House certificates, nor will they be likely to until the conditions are favorable, and money has come out of its hiding.

The 1st of September is a date on which a large volume of money is distributed in interest and dividends. The bond market is already, in anticipation, appreciating under a good demand for good bonds, the period of liquidation in bonds having evidently run its course at last. The improvement in the stock market has been general, and has resulted in advances of from 3 to 5 per cent., while money on call has been easy most of the week.

The bank statement is as follows:

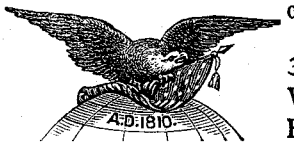
Loans, decrease	$3,438,100
Specie, increase	3,929,600
Legal tenders, increase	2,123,100
Deposits, increase	3,530,200
Reserve, increase	5,150,170

This leaves the city banks with a deficit in reserves of $1,567,525.

WALL STREET.

FINANCIAL

AMERICAN FIRE INSURANCE COMPANY



Office, Company's Building,
308 & 310 Walnut St., Philadelphia

CASH CAPITAL $500,000 00
Reserve for Reinsurance and all other claims 2,541,873 61
Surplus over all Liabilities 141,428 86
TOTAL ASSETS, JAN. 1, 1893,
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Mutual Life Building.

CAPITAL, - $2,000,000
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$12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments FREE. Each machine is guaranteed for 5 years. Buy direct from our factory, and save dealers and Agents profit. FREE TRIAL and FREE CATALOGUE.

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The Lunch-Basket Blight

It is no doubt commendable to follow the example of Mrs. Gilpin and maintain a frugal mind although on pleasure bent, but there are, says a humorous writer in the Providence "Journal," objections to frugality which excursionists and other visitors to public places would do well to heed. No man who has a due regard for the comfort of his fellows will practice his economies so openly as to cause annoyance to the innocent and the thoughtless. If he goes to the seashore or into the country, and cannot afford to take a family of six to dine at a hotel at a dollar a head, he should at least take pains that his lunch-basket is of modest proportions, and that his path before, during, and after lunch is not marked by discarded paper bags and empty bottles. Such a defacement of natural beauty is as much an act of vandalism as painting advertisements upon a cliff in letters three feet long. And yet for the next three months it will be painfully common, and whole garden-spots of Eden will look like a beer-garden the morning after.

There is trouble over the lunch-basket at the World's Fair already. False and malicious reports of high prices at the restaurants have induced many well-meaning people to go provided with their own midday refection. Bags, boxes, baskets, and other receptacles are pressed into the service. "When they"—that is, the well-meaning people—"have finished eating," says the Chicago "Tribune," "they have no place to put the débris and the paper bags and boxes, and are compelled to leave them where they have eaten. The result of this is that the avenues, walks, grass-plots, and approaches to and steps of the buildings are littered up with paper and filth." It has been suggested that large waste-baskets be placed about the grounds for the use of the lunchers. But we doubt very much if this device would strike at the root of the difficulty. Some people are incorrigible vandals, and these would refuse to use them; or else, perhaps, they would empty them, leaving the contents in unsightly heaps. It is really hard to know just what to do in such a case. Perhaps a few pavilions for lunches exclusively would fill the bill. Or why not provide an official lunch-basket, which should have the exclusive privilege of entry—something in the fashion of the Parisian market-basket, a net with wooden handles, which could be folded up and carried conveniently as soon as emptied?

It may be, however, that moral suasion or æsthetic education is the only influence which can remove this blight from our fair land. The man to whom a bosky dell strewn with peanut-shells is a delight is beyond the strong arm of the law. He laughs at penalties, and mocks in pure blitheness of spirit the warnings of the police. Persons who are otherwise respectable, who pay their taxes and keep the Ten Commandments religiously, will desecrate the fair face of nature without a single twinge of conscience. To try to regenerate them may be an apparently hopeless task, but there can be no harm in attempting it. How can we have any pleasure in the pathless woods or rapture on the lonely shore else? Probably the lunch-basket vandal cares for none of these things. He goes forth gregariously, and if there is enough of him he takes a brass band along. The society of his kind is what he seeks. But that is no reason why the rights of those who come after him should be wantonly disregarded. Let him eat under the free sky all he pleases, but let him also gather up the fragments, that nothing be lost. We cannot gratify him by making waste-baskets as prominent a feature of our parks and our mountain paths as the flaring cuspidors are of our hotels. That would be too much.

—Philip L. Hale, a son of Edward Everett Hale, has returned from his student life in Paris, and will teach next winter at the Boston Art School.

—Mr. Arlo Bates, having accepted the chair of English Literature at the Massachusetts Institute of Technology, has resigned the editorship of the Boston "Courier."

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Use Horsford's Acid Phosphate
and you will exchange a night of restless tossing for one of dreamless sleep.

King's Windsor Asbestos Cement
For Plastering Walls and Ceilings

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It is not only 300 per cent. stronger than any other plastering material, but elastic, composed as it is exclusively of gypsum and asbestos, the natures of which not only make it fire-proof, but place it beyond any injury which might possibly be done by water.

As a rule, clients limit the cost of their buildings, and thus the architect is obliged to cut down his estimate, with the result that invariably the plastering of some of our best buildings is of an extremely poor quality, but good enough to pass the superficial inspection.

Following soon after come the falling ceilings and endless patching, which in five years' time would amount to quite as much as the original cost of the entire work; thus demonstrating that the best quality of material on so important a part of a building as plastering, where very often the decorations cost three or four times the original amount of the plaster, is by far the cheapest in the end.

Some plasterers will tell you that this is a new thing, and that you had better confine yourself to the old method of lime and hair, which naturally would furnish him with the most lucrative part of his profession, *i. e.*, patching; but, inasmuch as we have sold nearly one million barrels of this material in the past three years, and it has given perfect satisfaction in every case where directions have been followed, we are compelled to dispute this statement of the plasterer.

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New Store of Liebmann Bros., Brooklyn, N. Y.
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All Saints' Chapel, Rochester, N. Y.
Cornell University Buildings, Ithaca, N. Y.
Hier Flats, Syracuse, N. Y.
Salt's Western Hotel, Niagara Falls, N. Y.
Falls Hotel, Niagara Falls, N. Y.
Depots of the New York Central and Hudson River R.R. at Niagara Falls, Lockport, Garrisons, Croton, Sing Sing, etc.
Colgate Library, Hamilton, N. Y.
Public School, W. New Brighton, N. Y. (Largest in the State.)
Robbins Island Club, Peconic Bay, L. I.
New Penn. R. R. Station, Jersey City, N. J.
Monmouth Beach Club-House, Long Branch, N. J.
"Laurel in the Pines," Lakewood, N. J.
New Bowdoin Square Theater, Boston, Mass.
Opera-House Block, Springfield, Mass.
Residence of George Westinghouse, Jr., Lenox, Mass.
Downing Street School, Worcester, Mass.
Markleton Sanatorium Co., Markleton, Pa.
Duquesne Theater, Pittsburgh, Pa.
National Bank of Commerce, Pittsburgh, Pa.
Sixth Ave. Hotel, Pittsburgh, Pa.
Residence of Mrs. Hostetter, Pittsburgh, Pa.
Supt's Headquarters Penn. R.R., Altoona, Pa.
First National Bank, Cooperstown, Pa.
U. S. Court-House and Post-Office, Williamsport, Pa.
Commonwealth Building, Scranton, Pa.
Jackson Street Baptist Church, Scranton, Pa.
Hope Building, Brown University, Providence, R.I.
R. I. Hospital Trust Co., Providence, R. I.
Calvert Hall School, Baltimore, Md.
Residence of Mr. Evans, Ruxton, Md.
State Capitol, Columbia, S. C.
Y. M. C. A. Building, Glens Falls, N. Y.
Albright Memorial Library, Scranton, Pa.
Moses Taylor Hospital, Scranton, Pa.
Elm Park M. E. Parsonage, Scranton, Pa.

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The majority of the builders admit the superiority of King's Windsor Asbestos Cement, but in order to save the slight additional cost on a house they continue to use the old method of lime, hair, and sand, which consists of a very little of the former and a great deal of loamy sand, which very often contains decayed vegetation and enough of malodorous diseased cattle hair to hold this mixture of dried mud together until the house passes out of his hands and is paid for.

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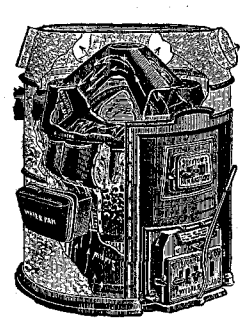

demonstrated the failure of your heating apparatus?
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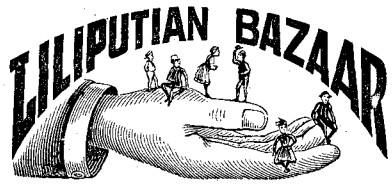

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Shipped in cases of 12 ½ gal. bottles. Price, $5.00 per case, freight prepaid, cash with order. Write for valuable information, free. Lady Agents wanted.

FITCH SALT CO., Bay City, Mich.

About People

—An eleven-year-old daughter of Emin Pasha is being carefully educated in Europe.

—Robert Burns's granddaughter, widow of David Wingate, who was pensioned for his work as a literary man, has received a grant of £100 from the English royal bounty fund.

—The latest-born son of the Crown Prince and Princess of Greece makes the number of Queen Victoria's great-grandchildren sixteen. He is the eleventh grandchild of the Empress Frederick.

—Lord Roberts, the hero of the great march from Candahar to Cabul, is said to have a horror of cats. He cannot sit in the same room with one, and he is able, without seeing it, to detect the feline presence by instinct.

—Dr. George C. Chase, the newly elected President of Bates College, is a graduate of that institution, and is about forty-nine years old. During the last ten years he has raised about $140,000 for the benefit of the College, where he has been a professor since 1872.

—At a recent meeting of the Trustees of Dartmouth College, William Patten, for four years Professor of Biology in the University of North Dakota, was elected to the recently established chair of Biology, and Albert C. Crehore was chosen Assistant Professor of Physics.

—M. Bartholdi, the sculptor, is now in this country. He has just finished the colossal group which, in accordance with the will of the Baron Gruyer, is to be erected in Switzerland in commemoration of the assistance rendered by that country to France during the war of 1870–71.

—Three American women have received the degree of Ph.D., *summa cum laude*, from the University of Zurich—Miss Helen L. Webster, Professor of Comparative Philology at Wellesley College; Miss Thomas, Dean of Bryn Mawr College; and Mrs. Mary Noyes Colvin, Principal of Bryn Mawr Preparatory School at Baltimore.

—"Queen Christina will take the little Spanish King this autumn to the old shrine of Covadonga to be confirmed there, like so many of his ancestors," says the "Evening Post." "When his Majesty returns to Madrid at the end of October, he will occupy separate apartments, which are being fitted up for him in the royal palace, and he will have a household of his own."

—The wife and little daughter of M. Paul Bonnetain, the French explorer, journeyed with him to Senegal and as far as the Niger on his recent trip. The youthful travelers intend to spend the summer in Algeria, and both husband and wife will set to work on a book. Mme. Bonnetain's account of her travels—"Une Parisienne au Soudan"—promises to be an interesting story of a decidedly unconventional and daring expedition.

—Dr. Oliver Wendell Holmes, on his eighty-fourth birthday on Tuesday of last week, said that he felt as young as he did at fifty, when he wrote the "Autocrat of the Breakfast-Table," and not nearly so old as he did at twenty-seven. And Walter Besant, who visited him on his recent New England trip, says that he found him looking stronger and younger than he did in London six years ago. Dr. Holmes is doing no literary work this summer. His secretary has gone on a vacation, and he does not like to do the writing himself. He says that he has so many letters to answer that he finds little time for anything else.

Careful Preparation
is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

THOSE answering an advertisement will confer a favor upon the Advertiser and the Publisher by stating that they saw the Advertisement in THE OUTLOOK.

"Honesty is the best policy." Nobody contradicts it.
Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

SOFTNESS In leather is strength, and Vacuum Leather Oil puts it in in a jiffy; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

BLANKETS

On Tuesday, Sept. 5th, we shall make our first Fall Exhibit of fine California Blankets, including the celebrated brands Santa Clara, Silverado, and San Benito, which have been controlled by us for many years and are so well known for beauty and durability.

This announcement should be of special interest to every housekeeper who wishes handsome blankets.

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A healthy photographic appetite will not be satisfied with anything short of a

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Camera. Send for a Henry Clay Manual and a sample copy of the Photographic Times at the same time,

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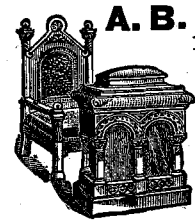

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Send 5c. stamp for *new* 100-page catalogue.

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Don't

To Young Contributors

[From Lippincott's Magazine]

Not necessarily, Don't write: do it by all means, if you have the ability. Nor yet, Don't try to get into print. A periodical is made up of contributions, and without contributors there would be no magazines.

Halting far short of this ruthless extreme, we offer some negative counsels which (if heeded) may save trouble, vexation, and expense.

Don't write on both sides of the sheet. That is to waste the paper, as well as the ink and your time.

Don't *roll* your MS. It (presumably) deserves better treatment. Fold it, or use paper of a size which will go into an envelope without folding. Some offices make it a rule not to examine a rolled MS.—and with reason.

Don't offer a negligent, slovenly, or illegible MS. Give yourself a chance.

Don't send in an article without looking it over. The typewriter is almost certain to have left out some words or letters, put in others that don't belong there, and made a hash of your meaning. The pen often does the same. The commonest note ought not to be mailed till you have first read and corrected it.

Don't empty your whole portfolio on the office at once. Three poems have a better chance of acceptance than thirty, and some "readers" are so hard-worked, or so lazy and unappreciative, that they would rather read your effusions one at a time.

Don't "go it blind." Don't offer a treatise on Chinese metaphysics to a popular magazine, nor a light society sketch to an encyclopædia. Get a copy of the publication to which you seek admittance, note the character of its contents, and act accordingly. If it had not hitherto used serials or comic verses, say, it is not likely to take them from you. If it never gives more than ten pages to a short story, you merely waste your postage in sending it one that would require twenty. Don't try to work off theological discussions on a secular sheet, nor epics anywhere.

Don't expect to receive word about a contribution before it has had time to reach the office.

Don't neglect to inclose stamps for return of MS. if not accepted, and a stamp in every letter of inquiry.

Don't omit to write your name and address *legibly*.

Don't (as a rule) write long letters to the editor. He probably hasn't time to read them.

Don't think it necessary (unless in advance) to explain what your effort is like, or what it is about. Let it speak for itself.

Don't offer to supply articles regularly every week or every month. If the publisher wants them, he will let you know. The place should seek the man in such cases.

Don't tell the editor that you are young and inexperienced. He will find that out quickly enough. Nor is it requisite to say that you would like to have your article published: that is understood.

Don't try to work on the editor's sympathies. If he is a good editor, he keeps his feelings in the background, and has an eye single to business. His duty is not to relieve distress or gratify individual aspirations, but to entertain (and, if possible, sometimes instruct) his readers as well as he can. A magazine is not an eleemosynary institution.

Don't ask the editor to tear up or burn your article if he can't use it: decent people dislike to destroy other people's property. Don't fasten all your hopes on a single publication, when there are hundreds of them in the land; what is unavailable to one may suit another. Don't try to hold one person, or set of persons, responsible for the success or failure of your literary career.

Don't complain that the periodicals, while heartlessly rejecting your story, or sketch, or verses, have published hundreds that were worse. Perhaps they have; but when you come to conduct a magazine, you will find that one style of writing or thinking can't be made to cover all the ground, and that your individual taste must defer to that of the public.

Don't fancy that you are insulted, or that there is a conspiracy against you, because your articles come back. It is a physical impossibility to print more than a small percentage of those that are offered.

Don't "give it up" because a particular contribution is declined. As you may learn from the circular which all well-conducted magazines send out in such cases, its non-acceptance may be dictated by considerations irrespective of its intrinsic merit or your ability. A second, or a twentieth, shot may hit the mark which others have missed.

Don't overwork the useful word *and*. Once is often enough for it to appear in a sentence, as a rule. When you see it staggering from fatigue, take it out of the ranks, put a period in its place, and begin the next word with a capital.

Don't take your pen in hand till you have something to say which is liable to interest a good many people, and don't be hasty or careless in your way of saying it.

F. M. B.

Quite Common

At the time of the centennial celebration of the Battle of Lexington the roads from Boston to Lexington were thronged with carriages of every kind, for, though the railroads did what they could, it was impossible to transport so much of the population of the country between seven and ten o'clock in the morning.

The immense crowds and the unavoidable confusion gave rise to many amusing incidents on this memorable anniversary. One of these was in connection with the dignified and august tribunal of Massachusetts. At one time a trembling aid rushed up to the chief marshal, and in a voice filled with awe said:

"Sir, the entire Supreme Court of Massachusetts is waiting round the corner in an ox-cart!"

During some parts of the day order seemed an impossibility. The President's barouche was separated from its escort, and some members of the Cabinet were reported to be engaged in frantic efforts to get where they belonged.

The police, worn out with their exertions, were not prepared to indulge in any respect for anybody, no matter who it might be. It is said that one of the members of the Cabinet approached one of these guardians of the peace, and told him authoritatively to clear the way.

"Oh yes, I'll clear the way, my man, and I'll begin with you," remarked the policeman promptly, and exhorted the Secretary to "move on."

"Evidently," said the other, "you don't know who I am. I am the Secretary—"

"Oh yes," responded the policeman, indifferently, "we've had a lot of 'em round to-day," and the member of the Cabinet was forced to "move on" and try his luck in another quarter.

"When millions affirm that

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(Tasteless)

are the great remedy for Bilious and Nervous Disorders, it becomes almost a duty to give them a trial."

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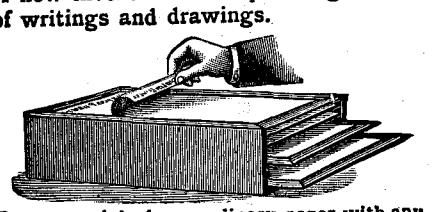

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manufactured by the "Old Dutch" process of slow corrosion, and with one of the following standard brands:

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"CORNELL" (Buffalo)
"DAVIS-CHAMBERS" (Pittsburgh)
"ECKSTEIN" (Cincinnati)
"JEWETT" (New York)
"KENTUCKY" (Louisville)
"FAHNESTOCK" (Pittsburgh)
"LEWIS" (Philadelphia)
"MORLEY" (Cleveland)
"RED SEAL" (St. Louis)
"SALEM" (Salem, Mass.)
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